

THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

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VOL. XLIX

MAY, 1918

NO. 5

Editorial

The China Continuation Committee.

THE Sixth Annual Meeting of the China Continuation Committee was held at the Union Church, Shanghai, from Friday, April 18th to Wednesday, the 23rd. There were in attendance forty-nine members, of whom 25 per cent were Chinese, the whole representing seventy-five per cent of the total membership of the Committee. The average number of years of service of the missionaries present was twenty-five. Seventy-five per cent of them have been in China twenty years and over. The meeting was characterized by a quiet determination to move along the lines of Christian co-operation.

The announcement was made that funds had been secured for a "Missions Building," in Shanghai. This is an indication that the unity of the Christian forces in China is in a large measure already an accomplished fact. Both on the part of the Mission Boards and of mission forces in China there is a growing confidence in the possibilities of the China Continuation Committee in assisting the Christian forces to understand their real task in China and in providing an organization through which that task may be the better attempted. Slowly but surely this representative group is helping to bring about a better organization of the available Christian forces in China. Two accomplished instances of this are the Christian Publishers' Association, which is already active, and the

China Christian Literature Committee—the one working on the production of Christian literature and the other on its distribution. In the China Continuation Committee we have that international co-operation for the establishment of the Kingdom of God in China that is being sought ardently for the establishment of a world brotherhood of humanity. The June issue of the RECORDER will be largely devoted to the consideration of various aspects of the work of the China Continuation Committee at this meeting.

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**Day of Prayer
for China.**

AT the commencement of the Sixth Annual Meeting of the China Continuation Committee attention was drawn, in three striking addresses, to the relation of mission work in China to world movements. These addresses indicated the necessity of a larger programme for mission work in China in order that we may come nearer our already greatly enlarged ideals of service. There is need of a drive for the promotion of Christian brotherhood after the war commensurate with what has been done in connection with the world fight for liberty. At the close of the conference Mr. C. T. Wang gave an impressive speech on "The Present Needs of China." The result of these visions was a conviction that Christians throughout China should specially unite in their prayers, and hence a decision to recommend a "Day of Prayer for China," as embedded in the following resolution:—

"Whereas, there is widespread unrest throughout China and intense suffering among the people in many places:

Resolved:—

(1) That we deem it a time when the people of God should humble themselves before His throne of Grace and fervently pray for His deliverance, and

(2) That we recommend that Sunday, May 26th, be observed as a Day of Prayer for China in all churches, institutions, and homes throughout the country, and that our Executive Committee convey this recommendation to these churches and institutions."

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**A Healthy
Sign.**

THREE articles presented in this issue are indicative of a significant trend in the minds of those interested in and affected by the Christian movement in China. "The Appeal of Christianity to the Chinese Mind," by Mr. Chao, approaches the problem of Christian missions from the standpoint of psychology; that on

"The Appeal of Buddhism to the Chinese Mind," by Mr. McNulty, shows sympathetic appreciation of the permanent and valuable elements in Buddhism; while the book prepared by Mr. Wang Hsiang-hsüan on "The Book of Changes" and referred to by Dr. MacGillivray, shows a tendency on the part of Chinese thinkers to test their own religious ideas by those of Christianity. An attempt on the part of Chinese thinkers to show that certain Christian ideas are contained in their own literature indicates an appreciation of the value of those Christian ideas which must not be overlooked. One cannot help but feel that study along the lines indicated will bring about a better understanding of the truths embedded in Chinese lore and of the essential and additional contribution that Christianity has to make thereto in order to bring about real and worthy living.

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**Encouraging Move
in Co-operation.**

AT Nanking, April 13th-18th, the representatives of the Presbyterians working in China resolved themselves into a Provisional General Assembly which looked forward to the formation of a regularly constituted General Assembly, probably in 1920. Fully two-thirds of the Presbyteries and Synods concerned have already approved this move. At the same time the representatives of the Presbyterians in connection with representatives from the American Board and the London Missionary Society, having together a communicant membership of 100,766, decided upon articles of agreement which they submitted to their respective constituencies. The aim of this interdenominational agreement is the formation of a Federal Union between the churches of the Presbyterian Council, the London Mission, and the American Board, and any other like-minded churches desirous of entering such a union. The name proposed is that of "The Federal Council of Christian Churches in China," and the immediate object is the bringing about of such comparisons of views and practices as shall prepare the way for ultimate organic union. A committee consisting of twelve members, six representing the Presbyterian churches, three the L. M. S. and three the American Board Churches, was appointed to carry out the ideas embodied in these articles of agreement. After this Committee has drawn up a plan for union and secured for such plan approval of the constituent bodies, it is to call a meeting of the Federal Union upon such bases of representation as shall have been agreed upon.

The Christian forces in China are here to promote, above all things, a brotherhood of service to Christ. While advocating such brotherhood they must put it into practice. The above move towards a Federal Union is another of the many steps now being taken in that direction. Such moves mean much for the Western missionaries concerned but they mean profoundly more to the Chinese Christians.

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**The "Dry" Drive
in China.**

WE are interested to note that the Canton Missionary Association has addressed an open letter on the subject of temperance to the Christian public of South China. In this letter attention is called to the use of and injuries resulting from alcoholic beverages, especially the so-called rice wine (which is really rice whiskey) that is used even at the Communion service. This letter points out that a large number of diseases treated in the hospitals are attributable to alcoholic beverages. Rice wine, it is said, contains only 5 per cent less alcohol than the best whiskey of usual strength, and is four or five times as strong as beer or foreign wines. The letter points out the danger that this stimulant may take the place of opium, now prohibited, and that as a matter of fact opium is the less injurious of the two. One serious element in this situation is that alcoholism is deeply rooted among the leaders of the churches, pastors and teachers being included among its users. The letter urges that a crusade for prohibition be started by the preparation and circulation of temperance literature, the giving of temperance addresses, and the establishment of total abstinence societies and *the exclusion of all men and women addicted to the use of alcoholic beverages from the ministry and from mission service.*

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**"Religious Education
and American
Democracy."**

IN a new book by Mr. Walter Scott Athearn, on "Religious Education and American Democracy"—a book which all interested in religious education should read—the American college is indicted for having relegated the "Bible and the Christian religion to a place of secondary consideration in the teaching function of the faculty." Previous to this the point is made that "it will be impossible to give the American people a religious education until the rank and file of the students in the State Colleges are reached." The author is persuaded that attendance at school chapel, Sunday

school, and voluntary Bible classes in connection with Young Men's and Young Women's Christian Associations, is not a sufficient compensation for this lack. Whether mission colleges in China connected with American Mission Societies reflect this condition or not, we do not know. It does, however, seem that the problem of religious education has not yet been adequately solved. To live up to the ideals expressed by the author in this book, every college (and this would be true of mission colleges) should have one of its best men connected with religious education. Whether the ideal and practice of mission colleges is up to or ahead of the ideal and practice that obtains at home, we do not know. Mission colleges, however, should make sure that this essential branch of work is second to none in efficiency.

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Quick-trip
Critics.

THERE seems to be a tendency for Occidentals of a certain type to make quick trips to China, hunting for a few facts to prove preconceived notions. China like the Bible can be used to prove almost anything if care is taken in the selection of data. An article of this kind is published in the October, 1917, issue of "*Asia*." It is called "China Totters On." That China needs help all including the Chinese will admit, but for anybody to say, as the author of this article does, "What a country it would be if it were not for its population," shows an ignorance of the real China so profound that it is almost hopeless. Again, the remark, "But to be sentimental about China's 'civilization' is to be silly," is in itself a silly remark. China does not understand the "civilization" that has produced the catastrophe in Europe; furthermore, she has passed through a revolution as profound as that in Russia at much less expense of life; yet the Chinese are invidiously compared with the Russians as being greatly inferior. All will admit that there is a great lack of cohesion in China and yet one cannot say, and be fair, that "to be sentimental about the glowing hope of Chinese leadership of China from her depths is to be blind to the fact that into the coffin of Yuan Shih-k'ai went the last vestige of apparent leadership of a quality of honesty and strength combined which was even colorable." And this, though it was because he failed to keep his word that Yuan Shih-k'ai lost his hold!

China must be understood to be helped. Such caustic and supercilious criticism lacks this essential understanding. There is too much of the spirit of racial superiority in such criticism for it to do much good. China welcomes criticism but like many other folks she likes it to be tempered with just appreciation. A period of life in China is the only safe preparation for giving advice to China.

The Promotion of Intercession

CALL TO PRAYER

"MY HEART'S DESIRE AND MY SUPPLICATION TO GOD IS FOR THEM,
THAT THEY MAY BE SAVED." ROMANS 10: 1.

EXTRACTS FROM "LETTERS TO HIS FIRENDS" BY FORBES ROBINSON.

"I think my supreme desire is to be a man of prayer."

"There is no power like prayer. Let us pray for one another."

"One thing you must learn to do. Whatever you leave undone, you must not leave this undone. Your work will be stunted and half developed unless you attend to it. You must force yourself to be alone and to pray. Do make a point of this. You may be eloquent and attractive in your life, but your real effectiveness depends on your communion with the eternal world."

"To get alone—to dare to be alone—with God, this, I am persuaded, is one of the best ways of doing anything in the world. It is possible to be constantly speaking of Him, to glow with enthusiasm as we talk about Him to others, and yet to be self-conscious that we dare not quietly face Him alone. This is my own experience and I do not doubt that, though you are better than I am it is yours as well. If we are ever to be or do anything, if we are ever to be full of deep, permanent, rational enthusiasm, we must know God."

"Prayer never seems to me irrational; yet I do not pray so much because my reason bids me, as because my affection forces me."

"Just try to pray for some one person committed to your charge—say for half an hour or an hour—and you will begin really to love him.....It is quite worth your while to take practically a day off sometimes and to force yourself to pray. It will be the best day's work you have ever done in your life."

"When I get quite quiet, and my mind is sane, and my conscience at rest, when I almost stop thinking, and listen, I am quite sure that a Personal Being comes to me, and, as he comes, brings some of His own life to flow into mine."

OBJECTS FOR INTERCESSION.

That in this hour of *world crisis* the evangelistic movement in China may contribute in a large way toward the advancement of the Kingdom of God in all lands.

That the *spiritual awakening* already in our *midst* may grow and spread with increasing power throughout China.

That all related to this movement may have a spirit of *expectancy* and *daring faith*.

That the leaders, both *pastors* and *laymen*, may have a new vision of the possibilities of the *Church* and may proclaim the gospel with power.

That workers dedicate themselves anew to the task of *winning individuals* one by one to decision for Jesus Christ.

That *those responsible* for arrangements in each city may be *guided* in every detail contributing to the success of the campaign.

That *those responsible* for the *nurturing and shepherding* of all who decide for the Christian life may have all needed strength and wisdom.

That there be a spirit of *unity* and *co-operation* among workers.

That the power of God may rest richly upon Dr. Eddy and his associates.

Contributed Articles

The Appeal of Christianity to the Chinese Mind

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I. DEFINITION.

THE problem as to what appeal, or appeals, Christianity can make to the Chinese mind involves two analyses, both of which are necessary to the solution. The first is an analysis of Christianity itself, whereby a clear knowledge may be gained with regard to the essentials of this religion. The second is, of course, a study of the Chinese mind, which must be understood ere any Christian appeal can be made to it. In the first analysis this paper assumes that instead of being a form, a plan, a method, a set of rules, a church government, a denomination, Christianity is a type of consciousness, a definite personal-social experience, and a new life that has its origin and realization in the person of Jesus Christ. In other words, Christianity means a Christ life, or a Christ consciousness, the content of which is a definite relation of men as children to God as Father, with all that it involves. This paper also assumes in the second analysis that the Chinese mind fundamentally is not different from, though accidentally quite unlike, any other type of human mind.

The purpose of this article, as I understand it, is to discover what appeal or appeals Christianity can and ought to make to the Chinese mind. It is therefore not an attempt to find a method whereby these appeals are to be made. In other words, the subject calls for a philosophical and a critical discussion of the nature and content of the appeals which Christianity makes to the Chinese mind together with some study of that mind rather than study of the methods of applying these appeals.

It is not inappropriate at the outset to ask ourselves the question: Why should we have a definite knowledge of what appeals Christianity makes generally to all men and particularly to the Chinese people? Why are we anxious to know the Chinese in order to make these appeals to them? In short, why are we missionaries here in China?

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The answer, to be brief and clear, is threefold. In the first place, because Christianity, being a type of life or consciousness, lives and grows only as it is propagated and extended by its adherents, whose own salvation depends in a vital way on the salvation of the world. In the second place, because the central principles of Christianity are universal love, which weeps with those that weep, and a perfect moral excellence which tolerates no evil in other men. Finally, we are here to create a universal homogeneous consciousness, in order that the ideal social order called the Kingdom of God, or the brotherhood of man, may be realized among us and that international living may be maintained without further brutality and bloody conflict. The reason therefore of our mission here is to give the Christ-life to China, that she may also be received into this kingdom or brotherhood. With this understanding of our subject we now proceed to analyze Christianity and the Chinese mind. We begin for the sake of convenience with the second analysis.

II. THE CHINESE MIND.

The Chinese mind is under the bondage of dogmatism. It proceeds uncritically on the assumptions of Chinese metaphysics and theories of life, and in spite of its being exceedingly practical maintains a strong interest in speculation, employing the *a priori* form of reasoning far more frequently than the *a posteriori* form. Therefore while it is quite unscientific in that it meets almost everything with a theory inherited from its remote ancestors, it is nevertheless logical and consistent in its deductions. To those unacquainted with Chinese theories of the universe and of life, this type of mind is irrational and indeed "inscrutable." But when the major premises upon which the Chinese mind acts are discovered and understood the Chinese people will not be thought of as fundamentally different in their mental processes from other peoples. Grant the correctness of the premises, the conclusions follow from them as irresistably and invariably as the day follows the night. Thought, we all know, is the foundation of civilization and life. A wrong conception, consequently, cannot be a strong foundation for any nation, nor can it be the basis upon which Christianity is to be offered to China. So it ought to be clearly understood that so long as China's old dogmas hold man's mind under their spell and her people's dogmatism

retains its rigidity, the true conversion of China to Christ is beyond possibility.

The question now arises: Granting that the Chinese mind is as dogmatic as is here alleged, is it capable of criticism and scientific reasoning? The answer of course is in the affirmative, for it is not that the constitution of the Chinese mind is imperfect or abnormal; but that the premises or assumptions upon which it bases its mental procedure are, in the light of modern thought and Christianity, without logical warrant. Western people, so far as dogmatism is concerned, are not far behind their Chinese brethren. When an American audience was told that the Chinese did not depend on milk and butter as food, a surprisingly large number of them exclaimed: "I do not see how they can live without these things." All human beings, intelligent people not excepted, are conditioned in their thinking by their training and are quite incapable of suddenly transcending their immediate environment. It is quite difficult to substantiate the hypothesis that dogmatism is hereditary or racial, rather than human. If Western people can, by means of education and science, emancipate themselves from dogmatism and enter into the realm of freedom of thought and action, the Chinese people, being essentially similar to Western people in mental constitution, can also be led to view things in a critical light without being fettered either by national prejudice or by provincial partialities.

The Chinese mind is exceedingly conservative, and herein is the reason for the existence of so much dogmatism in China, for dogmatism and conservatism are twin-brothers. A conservative man, like a lawyer, guides his conduct and thinking by means of precedents. Anything that has not been said or done by people in the past, is subject to his suspicion. Anything that he can find in the annals of olden times must have some value, even though he know not what that value is. He is the man whose parents had been so careful to rear up and to deprive of the privilege of shouldering a man's responsibility, so that he will as if by nature hold most tenaciously to the old and with all his powers antagonize the new. He treads on the beaten paths and dares not enter a bypath of innovation. He wants to return to the days of *Yao* and *Shen* and laments the insurmountable difficulty of returning to those primitive days. He admires the setting sun for its splendor, but turns his back upon the glorious dawn. In our homes to-day we

find fathers and mothers dissatisfied with the changed manners of their children. Frequently they say that the days of their fathers were better than these latter days of their children. They want their children to live for their clan instead of living for their country, to let their progenitors manage their affairs instead of bearing the responsibility and taking the initiative themselves. They want them to depend upon the common funds of the family instead of acquiring their own economic, and hence mental and moral, independence. The principle of family solidarity and the custom of ancestral worship bind the people to their native towns and to their monotonous grind without furnishing them with an idea of changing their condition for something better. Even the fortuneteller who is usually unscrupulous, depends on conservatism for success. He tells his customers that his words are testified by his books, and of course his books wearing the time worn appearance of authority, must be correct. Commonly there is what may be called a vertical and a horizontal absence of logic. A Chinese man will reason thus: "All my ancestors did these things, my grandfathers and father did them too; therefore I ought to do them." This is a vertical absence of logic, for there is no logical necessity in the children's doing just what the fathers did. Again he may reason, "my neighbors, friends, relatives, and countrymen all do these things therefore I must do them." This is a horizontal absence of logic, for what rational necessity is there in a man's doing just what his neighbors, friends, relatives, and countrymen do? Of course there are reasons for one to follow in the steps of his ancestors and neighbors, but unfortunately these reasons are not furnished by conservatism, which turns to the past and to the customs for guidance and proceeds on the strength of authority, and not on rational grounds.

Following in the train of dogmatism and conservatism are utilitarianism and formalism. Like the ancient Hebrew, the Chinese thinker busies himself with the affairs of this world, with present prosperity and immediate happiness. Religion, ethics, philosophy, custom, tradition, politics, and government, must all conserve the values discovered in the experiences of the forefathers in order that their children may enjoy a life of peace, labor, and satisfaction, here on earth. Confucius was approached with questions about service to *Kuei* and *Shen* and the meaning of death. Instead of attempting to answer these

difficult questions the sage flatly denied any knowledge of these things on his part and exclaimed: "When I am not able to serve men, how can I serve the gods? . . . when I have not known life, how do I know death?" Life is intensely practical to the Chinese, and anything that contributes to the working out of this practical life merits their interest and attention. In spite of the fact that human life is patterned after the cosmic order produced by the harmonious as well as antithetical workings of *Yang* and *Yin*, being and non-being in the Absolute, in spite of the conception of life as a static equilibrium, the efforts to preserve and conserve this life are all practical. The pragmatic formula "that which works is true," changed into "that which worked is true" was known to the Chinese people long before the time of William James. Possibly it is correct to say that Chinese culture is entirely pragmatic in character. While a few Chinese minds of tremendous power had dealt with metaphysical problems, most Chinese scholars, following the salutary example of Confucius, would not spend their time in such useless tasks as unravelling metaphysical entanglements or waste breath on such topics as "gain, heaven's mandate, or benevolence." All Chinese are proud of their literary attainments and their beautiful language. But even these are for the maintenance of this life. Literature has for its purpose the expressing and transmitting of truth. The six classics laid down rules and principles for government and society. Poetry was to regulate the emotions and to assist conversation. Propriety was to keep man in his proper sphere of action and control him in his relations to his fellowmen. Ceremony, music, art, and education all have their utilitarian basis. The Chinese mind, in a word, is well acquainted with the practical side of life, which conditions nearly all its thinking.

This utilitarianism, however, goes hand in hand with formalism, which is an auxiliary to it in its task of conserving the values discovered in the experiences of society. Life being moulded on the cosmic order, ceremonies, rituals, and rules of propriety are logical expressions of the ways in which heaven and earth conduct their work of organizing and developing the universe. This is clearly stated in the *Li-Ki*. In Book VII it is said with regard to the utility of music and ceremony that "Benevolence is akin to music and righteousness to ceremonies." "He who has understood both ceremonies and music may be pronounced to be a possessor of virtue; virtue

means self-realization." Again "In music of the grandest style there is the same harmony that prevails between heaven and earth, in ceremonies of the loftiest form there is the same graduation that exists between heaven and earth" (Book VIII). In the Analects we read: "It is by the rules of propriety that the character is established" (Book XX, C III, V 3). In the tenth book of the Analects we find that life is surrounded and bound together by numerous rules of propriety. According to the beliefs of Confucius, forms symbolize the inner qualities of a man's character and represent the workings of the universe. Hence when the forms are properly observed the spirit will be right; as if external rightness causes internal righteousness, instead of the spirit being the active cause of proper appearances. The conception is rather mechanical and has produced not a little superficiality and artificiality in Chinese life. So much emphasis has been laid on propriety that the Chinese mind now carries on its rational processes under the handicap of numerous static and fixed forms. It is therefore only a careful study of the rules of propriety that leads one to a knowledge of the content of the Chinese mind and gives one power to emancipate the Chinese mind from the bondage of formalism.

The Chinese people, however, are a moral people. Their pragmatism centers life in this human world and thereby exhibits a great deal of good sense. Their thinkers have busied themselves with a clear formulation of the human relationships and a correct exposition of the universal moral law. Despite the fact that China has fallen short of the ancient moral splendor of her sages and has exhibited much corruption in both political and social life, the Chinese mind still thinks in ethical terms, responding with gladness to moral heroism and condemning with wrath immoral things. Heaven and earth have manifested a moral constancy in their uniform ways. The Universe is a system and not Chaos. In all the works of nature is found an exhibition of sincerity which, in turn, ought to be the starting point of a moral life. Consequently the individual begins with bringing to light the manifest virtue (i.e., the open secret of nature) inherent in himself, and ends in assisting Nature to perform its work of nourishing and developing life.

The virtuous man commences with a sincere heart and a rectified will, then controls his family, manages his state, and

extends his moral work and influence till he establishes the universal moral empire among men, through the realization, first of himself, then of men, then of all things. Thus in the horizontal line the moral law dominates the whole human race, and on the vertical line it runs through heaven and earth. While we must recognize the inadequacy of the fundamental postulate of Chinese ethics and the lack of full acknowledgement of the individual as such, we cannot but notice and admire the moral earnestness of the Chinese sages, the ethical heritage of the Chinese people, and the comprehensiveness of Chinese ethics, which begins with a careful investigation of natural phenomena and ends in the co-operation of man and nature in their work of creating and nourishing life. It is quite true that the ordinary or average Chinese is not aware of this philosophical basis of ethics. It is nevertheless true that he breathes in an atmosphere saturated with conceptions and ideas directly deduced from this moral system. Naturally in this system the fundamental principles are order, justice, and reciprocity. If we grant that the individual is valued in terms of his station or social position, we can easily see the consistency of the system in allowing polygamy, concubinage, the subjection of the young to the old, of the simple to the wise, of woman to man, of the whole nation to the philosopher-king. In China's emphasis on knowledge as virtue, we are reminded of Socrates; in her insistence upon justice, we are reminded of Plato; in her doctrine of the mean, we are reminded of Aristotle; in her passion for social righteousness, we are reminded of the prophets of Israel; and in her conception of the universe as moral and of the harmony existing between the world and man, we are reminded of some phases of the work of our Lord Jesus Christ.

However, this splendid moral universalism is not free from the attack of its opposite—provincialism. History does not move in the direct path of a shooting star, but in the devious path of the forked zig-zag lightning on a dark stormy night. Its light is never separated from its shade, its positive enterprises are never sundered from its negative work. The Hebrew people whose prophetic insight led them to proclaim a universal idealism wherein Hebrew and Gentile alike participated were the same people who developed a particularism which, though it had its useful days, finally led them to their national suicide. The Greek cities, too, understood what universalism meant,

but when it came to practice their particularism triumphed over their better reason and led them to ruin. In like manner, Chinese ethical universalism, wonderful in its comprehensiveness in spite of its imperfect postulates, has its other side in provincialism. Conservatism having tied the people to their provinces, or rather towns, they settled down there until the multiplication of their tribes so increased their inertia that they could move about no more. Those of one family and one town rarely went to another except on important errands, and as to stepping beyond the boundary lines of their provinces, it was an undesirable thing to do. Only beggars, robbers, the so-called "river-and-sea rovers" and officials travelled to any large extent. A man from another place was so peculiar that he was regarded sometimes with suspicion, sometimes with pity, and at all times with curiosity. His language, manners, and appearance marked him off as a stranger. To receive him into one's house takes a bit of liberality. To marry him is an act only occasionally brought about by his wealth or naturalization. All this is due to conservatism, intricately interwoven with economic necessity, and constantly facilitated by intellectual inbreeding. But conservatism, in laying emphasis on Chinese static intellectualism and on filial obedience, has a consistent place in the moral universalism of China. The father is an example to the son, and the son is to follow closely in the steps of the father, to do exactly as the father did for three years even after he is dead and gone. This is the essence of Chinese ethics, which begins in universalism and ends in particularism. Thus the Chinese mind has become particular and provincial. Before it are the alternatives of a theory of universal empire, or of a life with particularistic consciousness. And the Chinese would not be human if they did not become provincial, to be merely loyal partisans, and to develop thereby a moral pluralism among themselves. It is true that ancient tribalism has recently begun to give place to nationalism and a national consciousness has appeared on the horizon of Chinese thought, though it is still a faint light. But it is also equally true that in spite of China's growing national consciousness her moral pluralism is still doing its destructive work. And on the other hand that international consciousness, that frame of mind which is only fully developed in the Christian, and which recognizes that God is the Father of all men, and that therefore all men are brethren, has perhaps not yet dawned.

However, while the Chinese people are intensely ethical, they are to a much less degree religious. The Chinese mind thinks in terms of man, not of God; in terms of the human, not of the divine; in terms of cosmic processes, not of the personal. The yearning of the finite for the Infinite, of the limited for the limitless is somewhat satisfied by its ethical attainments. The fundamental philosophy of China is that of the Absolute, in whose workings are produced the two forces, *Yang* and *Yin*, which in turn in arithmetical progression produce the four phenomena, and the eight signs, which again differentiate in geometrical progression into sixty-four hexagrams and so on into this complex and complicated world of ours. This appears to be like an evolution, though in reality it revolves in cycles, instead of going backward and forward in straight lines. This being the case, the person logically comes after the principle, and the thinker appears after the thought. The cart is thereby placed before the horse and the star hitched to the wagon. Consequently, both atheism and animism exist side by side in China. Says Lao Tze "I do not know whose son Tao is, but it appears to precede God." All persons and things originated and have developed from the Absolute, which is Tao and is impersonal and so there can be no religion, if religion means the fellowship between finite persons and the Infinite Person. Accordingly, enlightened Chinese have the conception that worship, religious rituals and ceremonies, are merely for social control. To them religion is equivalent to superstition, necessary indeed for the control of the unenlightened, but useless to themselves, who form China's intellectual aristocracy. This conception has such a hold upon the Chinese mind that it has developed and manifested a remarkable religious indifference, which has not only made the co-existence of the three religions and their mutual tolerance possible, but has also tended to lessen the capacity of the Chinese people for religion. This religious indifference, however, is not due to the small capacity of her people for godliness and devoutness, but to her preconception that all religions are human devices for the regulation of human relationships for this practical earthly life.

Yet the present, strange as it may seem, shows a terrible religious confusion in China, the logical outcome of China's fundamental philosophy. Things and persons being developed from the Absolute, they must all contain the nature of the

Absolute, of which they are "but broken lights." If anything is to be worshipped, on account of its power for good or evil, then everything can be worshipped, inasmuch as all have their origin in, and therefore partake of, the nature of the Absolute. Hence China's animism, the worship of trees, rivers, waters, mountains, animals, all crowned by the worship of ancestors. The good as well as the malignant spirits receive human homage, as both the good and the evil spiritual agencies came from the same source. In the mind of the masses who interpret religion as human beings must do, in terms of their own experience, religion means a kind of commerce in which man gives good things in exchange for the favour which the *Shen* and *Kuei* have powers to bestow upon them. To them, therefore, religion means either a way to avoid a breach of the relations existing between them and their gods and thereby to prevent calamities from befalling their earthly lot, or it is a method of securing favor and protection from the deities. There is, of course, very little of what may be called devotion, fellowship, and love between the worshippers and their gods. And in spite of numerous religions and the confusion of worship resulting therefrom, China suffers from philosophical atheism and cosmic animism.

(To be continued.)

"Let us Pray"

GEO. H. MCNEUR

THE call that rings loudest to-day is that of a sin-troubled and war-sick world. Baptized with blood and tears, the earth cries out for men and women who will intercede with Almighty God.

The different voices calling us to prayer remind us of what we have often seen in our home cities. The homes, the schools, the streets, the factories call for light and heat and power. Above and through and under the city run in every direction the wires that represent these countless petitions. And out there beyond the city boundary all the many-voiced appeals gather into one great pleading cable, and are carried across the country to seek the source of power. So in many ways the world's need is calling on God's people to pray, but when we get back of second causes we find that all the voices

blend in one clear call from God Himself. God is calling us to prayer. And just as these wires represent not simply the conscious need of light and warmth and power, but are a pledge that these petitions shall have answer, so this call to intercession has within it the promise of fulfilment.

I have sought a basis for some thoughts which may prepare our hearts to respond to the Divine invitation in the opening words of the prayer which our Lord taught His disciples "Our Father which art in heaven." There are no words which are more familiar to us, but their very familiarity tends to hide from us their wealth of meaning. How persistently sinful man perverts the choicest gifts of God! The Master warns against the vain repetitions of the heathen, and to guard His followers from the same mistake gives us this model prayer. We make of His perfect example a babbled form, and fall into the same heathen error. When listening to our Chinese fellow-Christians glibly reciting this prayer have you not felt that? Many repeat it who have little or no knowledge of its meaning, and even those who understand use it thoughtlessly and irreverently. Whose example is responsible for this? There is much less excuse for us. When we repeat this prayer in our own private devotions let us linger over its all-embracing petitions until it shall never be possible for us, in public or in private, to utter one of them lightly.

There are three truths which I wish to remind you of. The Bible is full of texts which would supply the same teaching, but I choose these words because of their primary place in our Lord's teaching about prayer. "Our Father which art in heaven." The first truth is "God is," the second "God reigns," and the last "God loves." They are as familiar to us as the prayer itself.

"GOD IS."

"Our Father *which art*." The original Greek hardly justifies special emphasis being put on the words "which art," but the truth which the words express is there, nevertheless, and is the very basis of this and of all real prayer. "Without faith it is impossible to be well-pleasing unto Him for he that cometh to God must believe that *He is*, and that He is a rewarder of them that seek after Him." I have been impressed during a recent study of the prayer life of our Lord with His realization of this truth. His communion is so intimate, so

direct, so constant, so truthful. And surely we take something from our Saviour's crown if we argue that being the Son of God He walked in perfect knowledge where His followers are compelled to walk by faith. When you remove the cruel thorns from the wreath that marred His visage as the Man of Sorrows you pluck the precious stones from our King's crown. "We have not a high priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need." Did not Jesus have His dark days and darker nights? The solitary weeks of temptation in the wilderness, the strong crying and tears of Gethsemane, and the heart-broken wail on the cross "My God, my God, why hast Thou forsaken me?" are sufficient answer. The pathway to that intimacy of communion which only became more intimate through such dread testing is one in which He expects us to follow. True He was the Son of God, and no sin marred His perfect fellowship. This made His communion with the Father more immediate, constant, and complete than our's can ever be, but the atmosphere in which this life was maintained is the same in which we may live and work—that of self-denying prayer.

We hear Him groan and see Him weep by the side of the mourning sisters before the grave of Lazarus, and then we see Him turn His tear-stained face to heaven with the exultant cry "Father, I thank Thee that Thou heardest me." Again He is comforting His sorrowing disciples, and St. John records the conclusion of His talk in the words "These things spake Jesus; and lifting up His eyes to heaven He said 'Father.'" In the agony of a cruel death His last breath is the prayer "Father into Thy hands I commend my spirit." However real His own disappointment and sorrow and pain were, and however real to him were the sin and sufferings of those around Him, nothing was ever more real than *God*. Is God real to you in that way? Can He be? Yes. Yes, not in that measure, but *just in that way*. And when God is real we pray. "God is."

"GOD REIGNS."

"Our Father which art *in heaven*." The devout Hebrew delighted to think of the Kingship of Jehoyah. He belonged to a little nation, and on either hand were great kingdoms

such as Assyria, Babylon, and Egypt, while still nearer were other neighbors constantly jealous and continually seeking to encroach on Israel's heritage. It strengthened him to remind himself and his fellow-countrymen that Jehovah was their King. "The Lord reigneth" he sang, not merely over the destinies of His chosen people, but "He is a great King over all the earth. Sing praises to God, sing praises, sing praises unto our King, sing praises, for God is the King over all the earth." Heaven is God's throne. Jesus consistently spoke of "My Father which is *in heaven*," "your Father which is in heaven," "your *heavenly* Father." Heaven is the place of power. Jehovah hath established His throne in the heaven and His Kingdom ruleth over all. "Our Father which art in Heaven." We are reminded of His power, His majesty, and His holiness, and the reverence due to Him. He is the high and lofty one that inhabiteth eternity whose name is holy. Not long ago men were claiming that science had got rid of God—human knowledge had shown Him to be unnecessary. Scientists are finding that position untenable. While they scraped on the surface of things, and were concerned merely with the phenomena they unearthed, their theories satisfied them. But when they delved deeper and tried to get under these things to a sufficient final cause they either confessed their ignorance or bowed in worship before Almighty God. Science is spelling out the lesson that God is and God reigns.

We have a more certain testimony than that of science. We have God's self-revelation in His Word—specially and finally in the Word that became flesh and dwelt among us. This universe has not been left by an absentee Creator to spin aimlessly through space. God has not fettered Himself by natural law. Eternal, free, and omnipotent, God reigns. He rules over the destinies of the world, of nations, and of men in their widest sweep and in their smallest part. "By Him kings reign and princes decree justice." "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered." God reigns.

"GOD LOVES."

"Our *Father* which art in heaven." The King is our Father. This was the new message and new name that Jesus brought to men. God is Father, and however far the prodigal

may wander there is not merely *empty* room awaiting his return, but there is *hungry* room for him in the Divine heart and home. God is Father, and bends with pitying interest and tender love over each one of us. Surely this thought should encourage us to pray in childlike simplicity and trust.

God is *our* Father. Have you ever noticed how wonderfully our essential unity is manifested in prayer and praise. The favorite songs are found in all our hymnals. Listen to the prayers of the saints in all the ages and representing all ecclesiastical families. How strikingly they resemble each other. Our hearts are more Christian than our heads. In the speech and form that differentiate us we look on the outward appearance, but when we really worship we look, with God, at the heart. The angel with the golden censer adds the incense unto the prayers of *all* the saints upon the golden altar which is before the throne, and the prayers of the saints go up *together* before God. The glorified saints join in one great voice "Worthy is the Lamb." Jesus prays for the unity of His Church and taught us to seek it when we say together "*Our* Father."

God is! God reigns! God loves! Let us go forward with this conviction.

God is. What an unspeakable relief to look above and beyond the chaos which sinful man has made of this world to the eternal God.

God reigns. Hell is let loose in these days. The battle between right and wrong is bitter and protracted, and sometimes the wrong seems to triumph.

"Right for ever on the scaffold,
Wrong for ever on the throne;
But the scaffold sways the future,
And behind the dim unknown
Standeth God amid the shadows,
Keeping watch above His own."

God loves. And as in the cross of Christ the crowning manifestation of human hate was transformed into the crowning demonstration of Divine love, so again we believe we shall see Divine love winning the victory in men seeking shelter from their sin and its judgment in the mercy of God—fleeing from the far country to the Father's home.

The Appeal of Buddhism to the Chinese Mind

HENRY A. MCNULTY

(Continued from the April Number)

WHAT further do we find in Chinese Buddhism to make its appeal real? First: ideally, but with an extraordinary blindness both to historical facts and to logic, we find a remarkably high conception of the divine. Love and pity and compassion and self-sacrifice are the essence of the life of the several Buddhas. So far has the Chinese heart refused to be chained by the cold maxims of China's Sage, Confucius.

Secondly: in the Buddhist teachings there is no immoral teaching or suggestion. Negatively it would be hard to find a higher code of ethics. It does not rise to the sublime height of Christian ethics, and its precepts,—as for example its fundamental “ten commandments”—place on an almost grotesque equality sins and faults which are not of sufficiently equal weight. But in the working out of Buddhist ethics one great fact deserves its full weight of praise. Buddhist standards are worthy standards.

Thirdly: there is the hope of heaven for every soul on earth or in hell. In fact, the word “hell” is incorrect. The ten “hells” of Buddhism are really purgatories from which sooner or later there will assuredly come release. Even the demons themselves will, after paying the full penalty for their misdeeds, have heaven opened to them. Thus Buddhism preaches universal salvation. Eternal punishment is not the Buddhist's creed.

Fourthly: the pitying Fos and P'u-sas listen to and answer men's prayers. In the monastic life prayer occupies a very prominent part. Very early every morning the monks rise and for about two hours they continue their devotions. Every afternoon, at four thirty to five o'clock, there is evensong, while the time after breakfast in the morning is supposedly given over to “nien ching” (念經), that is, reading the Scriptures, and to meditation; while grace is said at all meals. This saying of grace as seen in a Soochow temple is a very impressive sight. At the long tables sit the two hundred or more monks, while the abbot sits by himself on a raised platform opposite the door. As the servants silently distribute the rice and soup

and vegetables the monks together chant their grace. This occupies from five to ten minutes. As the grace nears its close one of the monks rises, and with a long wooden spoon in one hand and a stick ending in a small hand in the other, he takes a portion of rice, which for a moment he holds as he stands by the side of the abbot. Then very reverently and quietly he carries this rice to a small shrine just inside the door of the refectory. The shrine has in it no idol, but only a tablet dedicated to the spirits of all those in the world who have died without children. Placing the rice before the shrine and bowing, the monk silently returns; and not until he re-enters the room do the monks commence to eat.

Of other prayers, one often hears it said that the monastic prayers are little more than meaningless formulas. This is certainly not the case. Johnston in his "Buddhist China" makes a strong plea for a fairer estimate of Buddhism. As he says, Buddhist prayers of the Ch'an Mung (禪門) school embrace petitions for almost everything for which Christians pray—petitions for deliverance from famine or danger, for rulers and magistrates, for the sick and dying; prayers for strength to resist sin—one cannot more than hint at what the whole category contains. But it cannot be amiss to quote a few lines from one prayer which is used in the Kuan Yin temples in P'u-t'o. "I am sorely lacking in true knowledge, and have many vain thoughts and wrong opinions.—I have wasted my days—Behold in my longing to purify this heart of mine, I am shedding tears of anguish. In reverence and humiliation I kneel before Thee,—Incline thy heavenly ear, O P'u-sa, to hearken unto me;—grant me thy pity and protection.—Baptize me with thy sweet dew, so that it may wash away all stains of hatred and ill-will.—Guard me both day and night from evil. Be ever with me, O P'u-sa, when I wake and when I sleep." Such a prayer as this might have come from any stricken Christian heart, substituting only the name of Him in whom the Christian believes for the name of "P'u-sa" here. Is there not in this a tremendous appeal to the Chinese? And does it not also surely open a way to a Christian approach far different and far nobler than that of utter scorning of all that our non-Christian brothers are trying to do?

There is another side of Buddhist prayer that, however, holds probably the first place; certainly it holds first place in the hearts of the laity. That is, prayer for the dead. Where

there is probably in the non-Christian household no other prayer, excepting that before the Taoist God of the Kitchen, etc., or the petitions before the ancestral tablets, at the time of death all Chinese families pray for the release and happiness of the soul that has just passed away. Whether in the house at the time of a funeral, or later in the temples, such prayers are the common and never-to-be-neglected duty of those who still survive. In the Cheng-t'ien-ssu (承天寺) temple in Soochow there is in a side-chapel a much revered stone image of Kuan Yin P'u-sa. To the right of this image, in the place of the expected idol, there is a picture that is well worth careful examination. The picture represents the effect of the prayer of a devout monk, for the release of the soul of his mother from the "Bloody Pool" in purgatory. On the right is seen a boat in which sits the Ti Ts'ang Wang. To the left is depicted the Bloody Pool, in which are a number of helpless women suffering the pains of the damned. Near the entrance to the Pool stands the monk, and at the entrance a fierce demon, holding a trident in one hand, and with the other dragging by the hair another woman to cast into the pool. From Ti Ts'ang Wang's mouth proceed two streams of prayer; one of these rises to the throne of Sakyamuni, who is seen in heaven; the other flows down to the Pool, in which his mother is being punished. As the prayer reaches the Pool the prayer-stream widens, and three or four lotus-blossoms float down, one of which is carried directly under the figure of the monk's mother. Then (for the picture is a double one) another stream is seen bearing upward; and as one follows this stream one sees again the mother, this time in heaven, by the side of Amida, and still supported by the calyx of the lotus-flower—the beautiful emblem of the life-bringing prayer of a devoted son.

Or again: many in Soochow have been this fall greatly interested in and impressed by the service for the Western dead that was held for forty-nine days in a Soochow temple. That Buddhist China should be praying for the souls of those who had died in the Great War in the Christian West was to many a new revelation of Buddhism. Of the shed in which were the tablets to the seven warring nations there is not space here to speak. But the writer has ventured to present a translation of the notice which instituted this memorial service. This notice reads as follows:—

Hsi Yüan Chieh Ch'uang Ssu.

西園戒幢寺

"During the present era of great trouble China and foreign nations are suffering together, and all the world is receiving judgment. Neither in China nor in foreign lands is there any peace. We pity the people of *Kiangsi, Anhwei, Hwaian, Soochow, Nanking, Hupeh, Shanghai, Sungkiang*, where flood and drought prevail. Within the four seas (i.e., China) poverty confronts us, while in *England, France, Germany, Russia, Japan, Belgium, Austria, and Servia* fearful battles continue to be fought. The whole of Europe is in great distress. The people are losing their homes. Everyone is suffering. All men of charitable mind realize this, and both Heaven and men are filled with pity. The shades of those who have died are grieved that no one offers sacrifice for them. Living men have no happy land to which to turn. The dead—how shall their spirits receive comfort?

"If men do indeed hate this disturbed order of things, then assuredly the mercy of Heaven may be secured. The turning aside of such cruel fortune rests entirely upon the mercy of *Buddha*. We, therefore, the members of this monastery, are preparing a service for land and sea of forty-nine days and nights, beginning with the tenth day of the seventh month, (August 27th) and continuing through the twenty-ninth day of the eighth month (October 14th), in order that comfort may be brought both to the heroic (Iron and blood) shades of those in foreign lands, and to the suffering spirits of our own countrymen. In doing this it will be not only the dead who will receive a blessing. The living also will come under the shelter of *Buddha*.

"We beg that men all over the world may be of one mind with us in this, and that they will help us whether by offerings of money or of spirit money or of food. Charitable people are always generous. They may give their alms as they will. Please have all gifts delivered to our temple, when your name will be included in the list of subscribers, and a receipt will be handed you in order to prevent crooked work, and as a witness of our honesty. Such gifts will benefit both the giver and many others. The merit of such gifts is without measure.

"We therefore respectfully beg all gentlemen of good intent to come, during this forty-nine days' service for land and sea, with their gifts, and to offer their incense that they may receive a blessing.

"Under the auspices of a committee of eight gentlemen of Soochow (whose names are appended), and with the approval of the Abbot of the Monastery, Yüan Tê, and his two chief disciples, T'ung Jun and T'ung Yüan."

Fifthly: In Buddhism there is much self-abnegation and voluntary self-sacrifice. It is but fair to acknowledge that the Buddhist monastic life at its best is a life of voluntary hardness and self-discipline. Here is an appeal that the Chinese readily understand. Two cases of ascetic practice beyond the ordinary abstaining from meat and living a celibate life have come within the writer's experience during the past few years. One is the case of the happy-looking old man who, for the sake of building the dilapidated K'ai-yüan-ssu (開元寺) has voluntarily shut himself up in a cell in that temple for a space of three years. In passing, one may say the "cell" is a very bright and fairly large room, looking out on a bright court-yard. Here the old man may even to-day be seen, reciting constantly his Scriptures, and in the intervals of rest by no means loath to talk with any casual visitor. This strikes one as very mild asceticism. The other was in 1909, and was really extraordinary. A small temple in Soochow greatly needed re-building. A young monk volunteered to place himself in a cage, in which from the floor and the four sides protruded great sharp iron nails; and in this cage the monk remained for six days, padlocked in with many locks. He ate nothing all the time, but simply stood barefooted, on a little piece of thin paper placed on the points of the sharp nails, and having no support but a small platform on which to rest his elbows. Day and night he stood, immovable, seen by thousands of the curious, until his feet turned black and were swollen out of all shape. At last he was bought out—report says by a pious old lady—and almost dead he was carried to the temple. He still lives, and the temple was rebuilt.

Would that Buddhism at its best were the only side that one might present. Buddhism in China, as was said at the beginning of this article, has markedly an esoteric and an exoteric teaching and practice. There is only too clearly a worship and practice for the monks or priests in which laymen almost absolutely do not share. Speaking from a limited experience, and with a small horizon, the writer would say that he has never heard a layman use a prayer like that given above and which came from a P'u T'o monastery. To a

layman there is practically no sense of sin in the Christian meaning of the word, and no sense of a redeemer from the power of sin; therefore no prayer to the Buddhas for forgiveness of sins and strength to lead a holy life. The prayers the layman offers may be divided into two classes—prayers for temporal blessings or for protection against temporal ills and prayers for the dead. To the Goddess of Mercy, Kuan Yin, or to A-mi-t'o Fo, the mother goes with her desires. One of the fairly common images of Kuan Yin represents her holding a little child in her lap. To this special Kuan Yin the mother prays that she may have a son. To the Thousand-handed Kuan Yin (千手觀音) she prays for the thousand blessings that the beneficent P'u-sa may bestow. Before Pah-tzs-niang-niang (八字娘娘), as for example in a temple back of the Big Pagoda in Soochow, or in nunneries, the mother goes to beg propitious outcome of her daughter's coming wedding. To Chien-shung-niang-niang (監生娘娘) she prays for protection at the time of child-birth. Or it may be in the country, and good crops are besought from the God of Crops (穀神), or a rich silk harvest from the Silk-worm Goddess (蠶祖), as we may see in the Kuan Yin Ssu (觀音寺) on the Kuan Yin Shan, Soochow,—some Buddhist divinities, some Taoist—it matters little which, so long as there may be a satisfactory result.

And in prayers for the dead the layman may secure, for a price, prayers more or prayers less. At the time of a funeral the family will surely call in both Buddhist and Taoist priests, and it is for the family to choose to which god the prayers shall be directed. In Soochow it is mostly to Ti Ts'ang Wang P'u-sa or A-mi-t'o Fo or Kuan Yin P'u-sa but it may be to any or to all. There are two striking evil influences at work in this universal practice. One is, that the prayer does not come from the heart of the sorrowing individual, but is bought, as any other commodity may be bought; and the consequence is the firm belief that the more money is paid the more will the soul that has passed away be profited.

There is, too, another and a more subtle harmful influence in this universal prayer for the dead. The emphasis is laid, not on holy living now, but on rescue from the *effects* of evil living in the dim and grim hereafter. Someone later will rescue me from the effects of my indifferent, evil life. So, "Let us eat and drink."

There is no real family religion. There is no real attempt to bring up the young in the ways of godliness, though of ethical teaching there may be much. There is practically no worship on the part of the men of the family, apart from ancestral worship. There is a vast ignorance of Buddhist teachings in general, and therefore ignorance of the good that is in Buddhism. On the part of the multitudes of priests and monks and nuns, while there are in most large temples times of preaching and of explaining the doctrines, to which preachings the laity may come, still there is no real attempt in China (the same cannot so truly be said of Japan) to reach the people and inspire and elevate them. As in the beginning of Chinese Buddhism, even so now, there are those who wish to seek and know and be helped; but there is no true movement on the part of those who might be teachers to reach a very ungodly world of men.

And in the temples themselves how is it? Here the picture is much brighter. While there are great numbers who have become Buddhist monks through no will of their own—that is, who have been left in childhood by their destitute parents to the care of the monks to be brought up themselves as monks—still there are also many who have entered the monastic life through the desire to learn the Way of Heaven. From the earliest times Chinese Buddhist history shows this; and it has been the writer's privilege to meet numbers of Buddhist monks who are both intelligent and religious. It is not fair to condemn all to a common level; and for those who have really taken the Buddhist teachings at their best these have been a great inspiration. To the more intelligent the idols are but symbols, and it is not the idols that are worshipped, but the living Buddha or Bodhisat behind the idol. For the explanation of the Buddhist doctrines there are in many temples excellent libraries, and these books are studied to learn the Buddha's way of salvation. The two great schools of China, the Ch'an (禪門) School and the Amidist or Pure Land (淨土) School, have led many as close to the light as one could hope without the true Christian teaching. The first of these schools is the Contemplative School, whose great leader, Ta-mo (達摩), is the eighteenth, so it is claimed, in direct line from Gautama. This man was an Indian, and came to China in A.D. 520 to bring his doctrines to his northern brothers. His image is in many temples, as, e.g., the Big

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Pagoda Temple in Soochow, where he occupies the central place in a building to the east of the main hall. He is represented with a beard, and the features here, as in his image all over China, are not Chinese, but distinctly foreign. He lived in Lo-yang, Honan, the Western Capital. It is said that he spent nine years of his life in one position gazing at a wall! However that may be, he taught a doctrine that has, in company with the Amidist schools, taken first place in the hearts of Chinese Buddhists. "You will not find Buddha in images or books," Johnston quotes him as saying: "Look into your hearts; there you will find Buddha." It is the Ch'an School that at its best takes the images simply as symbols. Mystic union with Buddha is their ideal, and the "heart" and "meditation" are its watch-words.

But this great Contemplative School is to-day almost universally associated with the other great school, of which mention has been several times made. This is, the Amidist School (淨土), with its central doctrine of Salvation by Faith in A-mi-t'o Fo, and its belief in a future life in the Western Heaven. Theoretically far apart, these two schools are practically interwoven nowadays, the former appealing especially to the deeply trained among the monks; the latter being that form of Buddhism which has won the hearts of the majority of Buddha's followers to-day. Chinese Buddhism has never been logical: and so, in spite of logic, the union exists.

But enough has been said already to show that there is something in this Chinese Buddhism that makes a real and beautiful appeal. If all this shows the longing of the human heart for help and comfort here, and rest in the great hereafter, does it not seem that there is a something true in all this aspiration, that gives to Christianity, with its light, a great and sympathetic opportunity?

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Translation of Vol. I Fausböll's Edition by F. W. Rhys Davids, 1886, and entitled "Buddhist Birth Stories."

This tells of Buddha's life until his revisiting his old home at Kapilavastu. It does not include the latter part of the Buddha's life nor his death. Rhys Davids considers this the best authority we have covering this period. (This includes tales of 550 previous births.)

- (4) The Mahabhinishkramana Sutra. Sanscrit. Date uncertain, but before 70 A.D.

Translated into Chinese in Vth cent. A.D.

Translated into English by the Rev. Samuel Beal in 1875, and entitled "The Romantic Legend of Sakya Buddha."

This does not include the account of Buddha's death, nor much after revisiting his old home after his enlightenment. It covers all the earthly life of the Buddha.

- (5) The Maha-Parinibbana Sutra. Pali. Date, c. end of IVth cent. B.C. (Oldest and most reliable of all our authorities.)

Translated by F. W. Rhys Davids, 1881.

This gives only the account of the closing events in the life of Buddha, with the account of his death.

- (6) The "Buddha Karita" of Asvaghosha. Sanscrit. Date, probably 1st cent. A.D.

English Translation by E. B. Cowell, 1894.

This gives Buddha's life through his return to his old home.

- (7) The "Fo-so-hsing-tsan-ching," (佛所行讚經), Date c. Vth cent. A.D.

Translated from the Sanscrit (with considerable additions) of No. 6, above.

English translation by the Rev. Samuel Beal.

This covers the entire life of Buddha.

- (8) The "Pu-yao-ching," (普曜經). Date, c. 300 A.D.

A version of No. 1 above.

English translation of the section, giving the birth of the coming Buddha, by the Rev. Samuel Beal, 1883.

In the Chinese this covers the entire life of Buddha.

- (9) The "Awakening of Faith." (The great book on the doctrines of the Mahayana Buddhism written by Asvaghosha.)

Translated into Chinese, Vth cent. A.D.

Translated into English by the Rev. Timothy Richard, Litt.D., in 1894.

This book is entirely doctrinal.

N.B.—For many of the above, as for numerous other early sources, see the "Sacred Books of the East."

B. Books on Buddhism, and especially on Chinese Buddhism.

- (1) Buddhist China. R. F. Johnston. 1913.
- (2) Buddhism in China. S. Beal. 1884.
- (3) Chinese Buddhism. J. Edkins. 1893.
- (4) Handbook of Chinese Buddhism. (A Sanscrit-Chinese Dictionary of Buddhist Terms.) E. J. Eitel. 1888.
- (5) Encyclopædia Sinica. 1917. (Excellent Articles on Chinese Buddhism.)
- (6) Religion in China. J. J. M. DeGroot. 1912.
- (7) The Three Religions of China. Soothill, W. E. 1913.
- (8) Buddhism. T. W. Rhys Davids. 1894.
- (9) Buddhism. Mrs. Rhys Davids. 1913.
- (10) The Way of the Buddha. H. Baynes. 1906.
- (11) The Buddha and His Religion. J. B. Saint-Hilaire. English translation by L. Ensor, 1895.

A New Interpretation of the Book of Changes

D. MACGILLIVRAY

THE Book of Changes is usually neglected by missionaries on the ground that its meaning is impossible to unravel. Professor Giles calls it gibberish, and it is easy to quote in proof numerous examples from even Dr. Legge's translation. Dr. Legge thought that he had found the clue. His first translation was made in 1854-55. This was soaked in the waters of the Red Sea for more than six weeks, but was recovered so as to be still legible. However, further study caused him to make an entirely new translation which is the one found in Volume xvi of "Sacred Books of the East." The Pythagoreans held that numbers constituted the essence or reality of things. They were the first and ultimate elements out of which things are composed. Mystics have in all ages given importance to numbers and their relations as either prototypes or symbols of the deeper things in experience. Numbers also play a prominent part in gematria, and in some schemes of interpretation, numbers in the Scriptures are given symbolic meanings. The I Ching began with a series of whole and broken lines, the various combinations of which make eight trigrams and sixty-four hexagrams. Upon these lines, the various commentaries are built which seek to interpret them as containing moral, social, philosophical, and political wisdom. Practically speaking, the book is on the face of it a basis for divination and as such foreigners have a very low opinion of it. Others say it is a calendar of the lunar year, another a system of phallic worship, and Lacouperie, the vocabulary of the Baks!

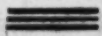
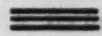

Like all puzzles this book has a perennial fascination for Chinese scholars and even Christian Chinese. While confessing their ignorance of the meaning of many of the words, they still cling to the idea that if they could only find it out, the words do bear a profound sense. Dr. Legge inveighs against this infatuation of the Chinese scholars, especially those who have some little acquaintance with western science and persist in reading the latest discoveries into the book. Even Chu Hsi admits sometimes that he cannot understand some of it. In any case, like the Apocalypse, it requires a commentary, of which there have been scores, but the dark places are still


dark and refuse to give up their secret if they ever had one. Rightly or wrongly, the book is blamed for the fortune-tellers' stay and a mass of superstitions which block the way to reforms.

A scholar in Yunnan has lately produced a remarkable book which he calls "The Uniting Bond of the I (易統)." His name is Wang Hsiang-hstian (王向玄) of Yungpei (永北). He appears to at least know the correct map of Europe and Asia which appears in the centre of one of his diagrams, but although he has much to say of the *Yin* and the *Yang* and has a theory of the origin of the world, he does not seem to have any knowledge of western science. The work is illustrated by many mysterious diagrams. He comes of a scholarly ancestry, his grandfather having been tutor in the home of Prince Ching. His friends who contribute several prefaces tell us that for ten years he has practised Taoist austerities. He has obtained copies of the works of other religions, notably of Mohammedanism and Christianity in its various forms, and has become seized with the idea that the three religions of China and Mohammedanism, Catholicism, and Protestantism are really one. He says that the I Ching was "fore-ordained" (using a Christian term) to show the order of creation and events of history, and also to reconcile in one the great religions of the world. The Old and New Testaments, typified by Sinai and Jerusalem, were intended by God to illustrate the mystery of the I Ching. Without a knowledge of the I Ching he says that Christ's doctrine of repentance will not result in getting rid of faults or make us understand the mystery of God. If all religions would thus become reconciled through the I Ching, all mutual enmities would be laid aside and all become one family. All religions would become one and the world enter the thousand years of peace (millennium). Mr. Wang knows that the seven colours of the rainbow are really one white and he uses this as an illustration of his thesis. The blind Seer, George Matheson, uses the same figure for a different purpose.

"Each sees one colour of thy rainbow light;
Each looks upon one tint and calls it Heaven;
Thou art the fulness of our partial sight,
We are not perfect till we find the seven.
Gather us in!"

Mr. Wang has braved the censure of the Sage and has studied the doctrines of heretics, as well as those of the or-

thodox. In his introduction he says the three lower lines of the 乾 (Heaven) hexagram  show forth the Trinity of Catholics and Protestants and the one God of Moslems. The three upper lines  shew forth the Kingdom of Heaven. The six lines of the 坤 (Earth) hexagram  show forth the six days of creation as found in the Book of Genesis. He claims that his work is in the spirit of Jesus, who said: "Blessed are the peacemakers," (Matt. v:9) and he hopes that all religions will find unity in the God who is the Trinity. In using the doctrines of all religions to expound the parables of the I Ching he considers he is in line with Matt. xiii:35, the words spoken by the prophet saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world."

The following is an outline of how Mr. Wang deals with the 38th hexagram  and will give a fair idea of his work. (Legge's translation xxxviii. 1) "In Kwei we have a (symbol of) Fire which, when moved, tends upwards, and that of a Marsh, whose waters when moved, tends downwards. We have (also the symbols of) two sisters living together, but whose wills do not move in the same direction.

2. (We see how the inner trigram expressive of) harmonious satisfaction attached to the outer expressive of bright intelligence; (we see) the weak line advanced and acting above and how it occupies the central place, and is responded to by the strong (line below). These indications show that in small matters there will (still) be good fortune.

3. Heaven and earth are separate and apart, but the work which they do is the same. Male and female are separate and apart but with a common will they seek the same object. There is diversity between the myriad classes of beings, but there is an analogy between their several operations. Great indeed are the phenomena and the results of this condition of disunion and separation, xxxviii. (The trigram representing) fire above, and that for (the waters of) a marsh below, form Kwei. The superior man, in accordance with this, where there is a general agreement, yet admits diversity."

Mr. Wang says that this hexagram is the same as the next one previous called "the regulations of the family." The families of the Confucianists, Buddhists, Taoists, and others are mutually diverse like the two sisters living together but

not agreeing. John Bunyan's *Worldly Wise Man, Legalist, and Formalist* are small good fortune (?) Each religion changed the great doctrines in which all the sages agree, and turned to small matters so that the family disagrees. The old religion of Judea was followed by Mohammedanism, then we have the two great divisions of the Greek and Roman Church, and then the Romans divided into Catholics and Protestants. Consequently we find that faith is lost. "When the Son of Man cometh, will he find faith on the earth?" (Luke xviii. 8.)

Confucius, Buddha, Laotzu, Mohammed, Moses, Socrates were merely the servants of God (Matt. xxi. 34-36). Catholics and Protestants are described by Jesus in John x. 16 as "this fold" and other religions are spoken of there as "other sheep." Although the religions are different they are all baptised by one spirit, they all drink of one spirit, and they are all parts of the same body as fully as described by Paul in First Cor. xii. 13-25. All nations come from one root (Acts. xvii. 26). The various religions have different gifts but the same Spirit. (I Cor. xii. 4-11. Rom. xii. 6-8.)

"The first line, undivided, shows that (to its subject) occasion for repentance will disappear. He has lost his horses, but let him not seek for them;—they will return of themselves. Should he meet with bad men, he will not err (in communicating with them)."

"He meets with bad men (and communicates with them), (he does so) to avoid the evil of their condemnation."

Mr. Wang says the loss of horses refers to the fact that the laws of the heart have been lost in transmission, but men will not need to seek for them, because the fulfillment will come as Matt. v. 17 says, "I come, not to destroy but to fulfil."

"The second line, undivided, shows its subject happening to meet with his lord in a bye-passage. There will be no error. He happens to meet his lord in a bye-passage:—but he has not deviated (for this meeting) from the (proper) course."

Mr. Wang says that the meaning is that though you first meet bad men, you will afterwards meet the true doctrine of the Lord. As Isaiah says in chapter li. 1: "I am found of them who sought me not."

"In the third line, divided, we see one whose carriage is dragged back, while the oxen in it are pushed back, and he is himself subjected to the shaving of his head and the cutting off of his nose. There is no good beginning, but there will be

a good end." "We see his carriage dragged back :—this is indicated by the inappropriateness of the position (of the line)."

Mr. Wang is in deep waters here, but the cutting off of the nose refers to the fact that bad men say and do not." (Compare Matt. xxiii. 3.)

The carriage dragged back refers to opposition to other religions, but in John x. 16, "They will all come one flock again."

"The fourth line, undivided, shows its subject solitary amidst the (prevailing) disunion. (But) he meets with the good man (represented by the first line), and they blend their sincere desires together. The position is one of peril, but there will be no mistake. They blend their sincere desires together, and there will be no error :—Their (common) aim is carried to effect."

Mr. Wang says that this is a fulfillment of John xvii. 21 : "That they all may be one."

"The fifth line, divided, shows that (to its subject) occasion for repentance will disappear. With his relative (and minister he unites closely and readily) as if he were biting through a piece of skin. When he goes forward (with his help), what error can there be?"

"With his hereditary minister (he unites closely and easily) as if he were biting through a piece of skin :—his going forward will afford ground for congratulations."

Mr. Wang finds that this is very difficult, but falls back once more on John x. 16, adding, however, a new thought that all will be reconciled to God (Col. i. 20-22). Therefore there will be ground for congratulation.

"The topmost line, undivided, shows its subject solitary amidst the (prevailing) disunion. (In the subject of the third line, he seems to) see a pig bearing on its back a load of mud, (or fancies) there is a carriage full of ghosts. He first bends his bow against him, and afterwards unbends it, (for he discovers) that he is not an assailant to injure, but a near relative. Going forward, he shall meet with (genial) rain, this springs from the passing away of all doubts."

From this Mr. Wang deduces that we ought to love our enemies according to Matt. v. 44. (He quotes generally from the Revised Mandarin Version.)

From the foregoing it will be seen that Mr. Wang has an occasional inkling of the truth, but finds it impossible to escape

from the net woven by his own thought. His delusion about unity determines all his interpretations. He finds in the cosmology of Genesis, in the dark spots of the weeks of Daniel, and in the dragon, beasts, etc., of the Book of Revelation many passages which to his mind correspond with the Book of Changes. He often speaks of the Trinity, Satan and the angels, especially the fallen angels, of the entrance of sin into the world through Adam, of God making man in his own image, but also quotes many texts which are of the real essence of the Gospel. But he does not seem to apprehend the central significance of Christ's death. The idea that the new Testament is the unique and final Revelation has not occurred to him, or if it has, has been rejected. One would almost think that he was once a Christian, or has an educated Christian to help him. Otherwise it is hard to account for the wide range of important texts quoted. But it is impossible to do him justice in a short article.

The tolerant spirit towards other religions is characteristic of Hindooism and Buddhism. But the worship of the I Ching is evidently his principal cult, and in the light of that book, or rather in the darkness of it, he is bound to discover resemblances or hints pointing to Christianity. But out of this fog he cannot extricate himself, and until he does he will not make much progress. The Book of Changes at best is full of metaphors and hence there is infinite scope for fanciful interpretations. Mr. Wang shows himself equal to Origen in this line. Unfortunately he cannot distinguish things which radically differ. To reconcile the three religions of China is impossible, how much more so the six religions?

But in his work we have a decidedly new reaction of the Chinese mind to Christianity. The old attitude of hostility to Christianity which was so universal before the Revolution has in Mr. Wang's case given place to a real searching of the Scripture. In one of the prefaces his friend refers to the fact that since the Revolution tolerance and equality are taught, the various religions have come into great prominence, and we may well believe that Mr. Wang is not the only scholar who is quietly searching the Scriptures.

He is a remarkable example of independent reading of the Scriptures far from the abode of missionaries, and one can but pray that he may be led out of the marsh and mists of the Book of Changes with its will-o'-the-wisps, to Jesus Christ the

Light of the World, through whom at the last God has spoken once for all.

NOTE:—Only two volumes are printed and the rest are still in MS. Mr. Wang has only sent us five volumes, the 3rd, 4th, 5th, and 6th are missing, and it seems as if he had treated of the whole sixty-four hexagrams on the principles illustrated above. D. MACGILLIVRAY.

The Junior Missionary

Story of A Crime and A Heroine

W. HOPKYN REES

LIKE so many words in the Chinese language the word 越 has more than one meaning. It may mean "beyond measure," "extreme," so the title would be "Enmity beyond measure." But 越 was a feudal state in ancient times, and is now the archaic form for the province of Chekiang, and, as the Biography in Chinese of which this article is a summary depicts the life work of a woman of that province, I infer that the meaning of the title (越恨) is "The Enmity of Chekiang." Whichever we may choose, it matters little, for the book deals with the life of a woman of culture and ideals, who dared to antagonise the chief officials of the province, and tried to bring in reforms in many modes of life, particularly among women.

The lady's name was Ch'iu Chin (秋瑾), Ch'iu (autumn) being the name of her father, and Chin (a gem) her personal name. Her father held a minor post in the government, and was considered for his times a progressive, especially for a new system of education. Later, the daughter adopted the personal name of Chien Hu Nü Chieh (鑑湖女俠), meaning "The Female Champion of the Mirror Lake," the Mirror Lake, again, being the poetic designation of Shaohsing (紹興). When she had adventured as a champion of women's rights and the equality of the sexes, she adopted still another name, Ching Hsiung (競雄), meaning "To vie with the male."

At the age of 18 she was married to a man named Wang (王), a native of the province of Hunan, and they sojourned in Peking for a few brief years, where a son and a daughter were born to them. But she was not a woman who could submit

serenely to the placid joys of home life, or resign herself to the limits of a husband's house. The drudgery and restrictions became irksome, and her ardent and self-reliant spirit chafed. Her views about the equality of the sexes evidently became obnoxious to her husband, and when she maintained that women had unalienable rights to their own bodies and souls, that concubinage was derogatory to woman, that foot-binding was a man-invented trick, the husband and she decided to part company. She was the bigger and the better half by a long way, and in every sense. It is not known whether they ever met after this separation.

This book begins with a hymn of praise, and ends with a howl of hatred. It is prefaced by an exquisite little mosaic, depicting the worth of the lady, her valour and virtue, her services for the emancipation of China from the thralldom of a foreign yoke, her diligent propaganda for the overthrow of arrogance in high places, her determined assaults on the slavery of the women in home life, her pleas for the freedom of the press and the right to hold public meetings to discuss affairs of state. Take the following as a free and ready translation of a part of this preface: "This old country has been the home of darkness, and to usher in the light it was needful for some to die. And they died (names of several are given) that millions might live. Mrs. Ch'iu died to open the road for progressive forces to enter in, and her death spells life to myriads. If she had died a natural death, she would have merely died like many more, and there would have been no comment: but, having died a martyr, all classes of people, within and without China, will ever carry the image of her life before their eyes, and her name will go down a thousand ages, like the names of ancient gods and heroes, flowing on like sea and river, day and night unceasingly, she lives and will live, having thus died, and her record will stand indelibly impressed on 400 million hearts." This is followed by strong and stinging comments—with a pen dipped in vitriol—on the government and its rulers.

The book contains the communications which passed between the local and provincial officials, between the governor and Peking, and records, in most scathing terms, the evil deeds of some who curried favour with the "powers that be" by betraying the lady: it details the efforts made to secure her release from prison, and their failure: a full account of her arrest, trial, and doom. Then follow a number of poems and brief essays,

describing her life work, and scathing comments on certain personages and their evil deeds.

It is impossible for us to define accurately and fully the forces that combined for the overthrow of the Manchus and the setting up of a Republic. It is not my purpose, even if I had the knowledge and capacity, to deal with that aspect of the great epoch wherein we live, but I want to confine myself to the history of one woman, who, with daring and vigour, engineered an uprising, which, though it proved abortive at the time, had, without doubt, a large share in hastening onward the consummation, for which others have received credit. Sad to relate, this lady did not live to see the full flush of dawn, for the sword of the executioner had done its work before the republicans mastered the situation.

As stated above she was a native of Shaohsing prefecture. My writer, a native of that far-famed city, asserts that one of the wonders of this story is that the women of Shaohsing are considered to be conservative, and not given to independence of judgment and action, though generally well educated in wealthy circles, and duly submissive to the "lords of creation." This lady had been well educated in her youth, could discuss the classics with intelligence and point, write essays on the best models and speak in limited circles on questions of import at the time. She had lady friends of a kindred spirit, one of whom, Mrs. Hsü, proved to be a friend at a time of stress and peril. During her stay in Peking it is supposed that she was an eye-witness of the terrible events of the dark days of 1900, and out of the anguish of her heart she wrote: "We mortals must grapple with difficulties and dangers in order to prove what stuff we are made of. How can people be satisfied with spending their time amid the worries of purely domestic concerns?" A little later she wrote: "We women have been subjected for thousands of years to a system of repression, and we have not enjoyed the smallest measure of independence. We have from childhood suffered untold misery through foot-binding, and our parents have shown us no sympathy. We have become pinched and thin, our muscles and bones cramped and distorted, and our bodies emaciated and incapable of vigorous activity, so that in all things we have to depend on others. We find ourselves after marriage subject to the domination of man, just as though we were slaves. Where lies the fault? It is due to woman's lack of energy and spirit. Has not the

process of foot-binding sapped our vitality? My blood boils to-day, and I want to stir up women to lose no time in rooting out this vile custom, and to a due sense of their degradation. Where in all the continents will you find any country, except China, which follows the evil practice? Yet, we, born and bred in China, regard ourselves as the most civilised people in the world. Once we succeed in wiping out this blot on our civilisation our bodies will grow stronger, our walking will become a pleasure and not a pain. Having thus regained our natural energy of body, our sex will make progress, and an endless store of happiness will be built up for the generations of women yet unborn. If you, women, shrink from this reform, desiring to retain pretty feet beneath pretty petticoats, you will remain within prison bars to the end of your days, devoid of character, and unable to manifest the native talents of the sex. Let there be enlightenment on this subject, and progress in the matter of equal rights for men and women will follow."

Soon after separation from her husband, she lost all her money, it is supposed through the dishonesty of men to whom she had entrusted it for investment. But she was determined to equip herself more fully along modern educational lines, so she sold her hair ornaments and jewellery, and proceeded to Japan, which, at that time, had become a centre from which thousands of Chinese hoped for special advantages for fuller training. Ch'iu Chin arrived in Japan in the spring of 1904. It appears as if her husband protested strongly against this step, and it was then that the final break between them took place. She took leading parts in the debates held in the club attached to the Chinese hostelry, and it was not long before she and a few kindred spirits who had been stirred by her appeals and earnestness inaugurated a secret society, the chief aim of which was the overthrow of the Manchu dynasty, and, as subsidiary objects, the emancipation of women from the thralldom of male control, the prosecution of a vigorous anti-footbinding crusade, and the advance of education for girls.

In her lectures or addresses at the club she showed a wide acquaintance with western lands, particularly their history: she deals with foreign nations in no tender fashion or with gloved hands, for Japan, Russia, England, and the United States are being castigated and denounced for various supposed wrongs inflicted on China, but her severest condemnation is reserved for the Chinese government, which she attacked with

vehemence and persistency, stating time and again that no hope for China could be realized until or unless the "serpent had been cut into pieces," meaning that the Manchus had been expelled, adding that though the court and high officials possessed a desire for reform, they are nothing "but a den of thieves and charlatans, immoral and unjust, and their sins will find them out in a day of recompense." The coveting of gold, the sale of land and rights, the blackmailing and bribery, stir her soul to follow the noble example of Madame Roland of France—to whom she makes constant reference. The Boxers come in for a severe trouncing and are charged with having brought calamity to the land and people. She adds, pathetically, at the close of one address, "The hills are falling, the rivers are rushing to devastate our beloved land," and then charges the Manchus and their myrmidons, the Boxers, with the awful crime of such a disaster.

She met in Japan a man of the name of T'ao Ch'eng-chang (陶成章) who was destined to become one of her firmest friends, and to wield a great influence over her future activities. This man had been diligent in sowing the seeds of revolution in his native province of Chekiang, and was a man of excellent education, firm purpose, and ardent for reform. These two had devised plans for prosecuting their revolutionary propaganda on an extensive scale, and the book before us gives the names of leaders in nearly all the provinces, who had sworn an oath of allegiance, even till death, not to rest till the Manchu regime had been swept out of existence. Their ranks are given, and the flags or banners to be carried are indicated.

It became necessary for Ch'iu Chin to return to China as her funds had been depleted, if not exhausted. When leaving Japan she received certain letters introducing her to the leaders of the revolutionary party in Shanghai and elsewhere, and from this source sprang her close comradeship with Hsü Hsi-lin (徐錫麟) who was holding the rank of a Taotai, and who, later, assassinated the governor of Anhwei province, En Ming (恩銘). Mr. Hsü and Ch'iu Chin were thenceforward linked together in fierce energy and unfailing devotion to the cause they had espoused.

There is some uncertainty, as we examine the records, as to whether she was a party to the bomb throwing at the railway station in Peking, in 1905, when the train, that was to convey the five Imperial Commissioners appointed to investigate the

constitutions of America and Europe, was partly destroyed. The man who threw the bomb was killed, and when Mrs. Ch'iu was arrested later on, the indictment charged her with being an accessory, but no proof is forthcoming of the truth of the charge.

At this time she was enrolled a member of the Kuang Fu (光復會), Dr. Sun Yat-sen's Society, and she travelled extensively in South East China, accompanied by Mr. T'ao already mentioned, to assist in the development of the revolutionary movement.

Through the kindness of some lady friends she was able to return to Japan to resume her studies, and, also, her political activity. She organized a "Women's Mutual Aid Society," which was not solely charitable or social. About this time the revolutionary movement being hatched by Chinese students in Japan grew apace, and spies reported to Peking the sinister movement and its plots. The Chinese Government appealed forthwith to the Japanese Government for greater vigilance, and to suppress the dangerous plotting. The Japanese enforced new regulations for the control of "Young China," and then a storm broke out with great force in opposition to what they, the students, called the "oppression." Public meetings of protest were held, and Ch'iu Chin was one of the most defiant. She formed a league, the members of which pledged themselves to shake the dust of Japan off their feet unless the obnoxious regulations were withdrawn. Things somehow settled down to the old humdrum ways, and the majority of the students yielded to the force of circumstances. But Ch'iu Chin was made of sterner stuff and stiffer spirit, so she shook the dust of Japan from off her feet, and, returning to China, she was met by Mr. T'ao and others of the same party. By this time her compatriots held her in high esteem, and, begging for autographs as mementoes of friendship, received from her a copy of a booklet, containing about 150 fugitive pieces of poetry of several kinds, which she had written at various seasons and places.

That she was not lacking in humour is proved by the following extract from one of her short "titbits." In discussing the coming of the comet, she writes "According to Chinese history, the appearance of a comet augurs the uprising of the people or some calamity: at present there is an uprising among the people *and* the coming of a comet. The question is this:

does the calamity attract the comet, or does the comet draw onward the people to rise in arms?"

It slowly dawned upon her mind that sex emancipation for women could only come with the winning of political liberty, and the constant references in her writings and speeches clearly indicate with what eagerness she was preparing for the fight against autocracy and bigotry, as a means to an end. Alas, she had to earn a living now. She failed to secure a post she much coveted, at a school in Nan Ch'in (南潯), in North Chekiang, but, out of curiosity, she went to call upon the lady who had been appointed, with the result that the twain became fast friends, and Ch'iu Chin lived with her new found friend for months.

But the fever of revolution was burning in her blood, and she could not settle down to the humdrum drudgery of school life. Her temper was too ambitious and restless for that. She passed back and fore between Shanghai and Shaohsing and Hangchow, helped to organize a new school in the former city and worked hard for its initial success, though she ventured to call it "Vie-with-men College." A branch of the Kuang Fu Society had been opened at a house in the North Szechuen Road, Shanghai, and here she and a number of sympathetic spirits often foregathered and planned, all recognising in her a leader of unique abilities and unsparing energy. A house was hired at Hongkew, Shanghai, for the making of bombs. Owing to lack of experience in dealing with such toys an explosion took place, which crippled one man in the eye, injured Ch'iu Chin in the arm, and nearly resulted in capture at the hands of the Municipal Police.

She then sought another avenue for her activities by starting a Chinese Women's Journal, financed by others who espoused the cause. Probably this was the first sustained effort for the enlightenment of women through the press, previous ones having proved abortive. It was a plea for the "New Woman" with a vengeance, as its main lines were along equal suffrage with men, the economic independence of women, the formation of trade unions for women, and a special antagonism to married women who were regarded as incapable and useless and as having lost their independence!

The year 1906 was full of omens, grave in the extreme. In the early winter there was an uprising by fully armed revolutionaries in Kiangsi, and a meeting was called at Shaohsing

to debate the sending of military assistance there. It seemed as if the movement missed fire, for no other province responded to the signal of revolt, so the insurrection went out in smoke. Ch'iu Chin did not understand this hesitancy and holding back, and, like the brave soul she was, she tried to stir afresh the embers of the flickering fires. There was at Shaohsing a college of physical culture, known as the Ta T'ung College (大同學校), and she got herself appointed its principal. That a young woman should have received the appointment is amazing, seeing that the pupils were young men, not women. The prefect and other officials went in person to present her with complimentary addresses. The prefect, a Manchu, of the name of Kuei Fu (貴福) soon changed his attitude. At that time he evidently had no knowledge of the active propaganda which was going on in his own city, or that a powerful and dangerous agitation against the reigning dynasty was being fostered and guided in that innocent looking school. But four months later he drove this woman to her death. These months were crowded with unceasing activity by the principal, but it was not solely instruction in physical drill, etc. She travelled frequently between Shanghai, Shaohsing, and Hangchow, put new life into the Kuang Fu Society, devoted her energies in particular to the army and student population at these strategic centres. She made an extensive tour through the province, and thought she knew the time was ripe for the great upheaval. In fact, some of the most ardent students and army men were only too eager to make a start, but she was anxious to make a simultaneous movement all over the provinces in the pact. She had decided that Kinwha (金華) was the best point from which to start, where the floodgates should be opened and the pent-up streams were to sweep all over the province.

The idea was that when Kinwha opened the attack, the Manchu soldiers from Hangchow would be called out of the city to attack the insurgents, and, being thus denuded of its garrison, the students and soldiers who sympathised with the revolt would capture the provincial capital itself. If this plan failed, the contingents from Kinwha and Hangchow were to march on Anking, the capital of Anhwei Province, on the Yangtze. All plans were laid, and the attack was fixed for July 19, 1906. But, as so often in similar cases, where so much powder is there is a premature explosion. This was partly due to the concentration of revolutionaries near Tung

Yang (東陽) and Cheng Hsien (饒縣), and the leader unfurled his banners about the middle of June, contrary to the arranged scheme. This precipitated events, for, on July 1st, an insurrection broke out at Wu Yi (武義), near Kinwha, and immediately Ch'iu Chin despatched one of her henchmen to Anking, to inform Hsü Hsi-lin (徐錫麟) of the state of affairs. Hsü, fearing delay, seized an opportunity and assassinated the Governor, En Ming, a stroke of policy which was faulty and a crime without justification. Two men who might have proved of inestimable assistance at this time were lost to the cause, as Hsü and his friend were executed, and this premature event led the government to consider its ways, to open its eyes to the gravity of the situation, and to discover that there was a formidable and widespread conspiracy. Immediately the Ta Tung College was suspected, and a secret enemy of Ch'iu Chin, a man named Hu T'ao-nan (胡道南), who had a grudge against her for having been defeated by her in argument, went to the prefect with incriminating information against her, in which fashion he thought to avenge himself of his adversary. The prefect proceeded, as a thief in the night, to Hangchow to report to the governor, Chang Tseng-yang (張曾敳), and immediately returned to Shaohsing to watch and act. On July 8th Ch'iu Chin heard of the abortive attempt to stir up revolution at Anking, and she seemed to have swooned, sobbing her heart out all night long, pacing the floor, in sheer chagrin and on the verge of a mental collapse. It cannot be denied that she was privy to Hsü Hsi-lin's scheme, but it is doubtful whether she approved, or condoned, political murder in general, or simply in the one case mentioned—that of En Ming. It must have dawned upon her alert mind that such acts were fatal to the cause she loved and for which she laboured, and that it must suffer from such tragic errors of policy. Two days later she summoned a meeting of her supporters in Shaohsing, and it was resolved by her more rabid helpers to sack the city, kill the prefect, and march on Hangchow. Ch'iu Chin feared that it was premature, as the date fixed for the attack on Hangchow was the 19th, and she preferred to abide by the original plan and wait. But the enemy, Hu, had been busy, and early on the 12th she received a secret message that the Manchu soldiers were already on the march towards Shaohsing. She forthwith summoned her followers, but, alas, a large number of them, realising the peril, abandoned her and

the cause in the hour of dire need. A few hours later it was reported that the government soldiers were within easy access of the city, in fact had already crossed the river. Soon they entered the city, and Ch'iu Chin was urged to make her escape, but she would not forfeit her allegiance in the hour of the greatest test, so she sat silent in an inner chamber of the school house, and, quietly, she and six others were arrested. The report adds that revolutionary documents, firearms and ammunition, flags and other incriminating proofs, were captured at the same time, but, at the trial, evidence was given that these were concocted tales except the written revolutionary essays and poems which she admitted to be hers. Next day she appeared before the judgment seat, and,—reminding us of the Divine Son of Man before another court—she said not a word in defence or defiance. She contented herself with writing on a sheet of paper, the words, "Ch'iu yü, Ch'iu feng, Ch'ou sha jen" (秋雨, 秋風, 愁煞人). It will be observed that this has a play on her name of "Autumn." No time was lost in the judgment hall, she was pronounced guilty of high treason, and early in the morning of July 29th, she was put to death near the Pavilion, at Shaohsing, at the age of 29. As a protest against this deed, the country magistrate committed suicide. The body was left on the execution ground. Members of the family did not dare to remove it, but a local charity organisation placed it in a poor coffin and moved it to the common burial ground of unclaimed suicides and criminals. Later, some friends from Shanghai went at night to weep over her grave, and, with the help of sympathisers, they were able, ultimately, to provide a better coffin and give her decent burial, not far from the West Lake at Hangchow. Though this was carried out in secret, and was kept a secret for some time, later the governor heard of it and sent a message to the son in Hunan province, with instructions that he was to come to take the body away to the ancestral home of the husband. This was done.

The news of her martyrdom was received with an outburst of grief, mingled with horror. When the new era dawned, for which she had striven so ardently and passionately, and which she did not see, there was a general feeling that she deserved a national recognition as a heroine, and it was resolved to erect a fitting monument to her memory, the memory of one who had so persistently and doggedly wrought and suffered for the cause of China's highest welfare. So it was that the

body was brought back from Hunan in 1912, and has rested since by the Western Lake at Hangchow. The funeral was attended by an immense concourse of people. A pavilion has since been erected near the grave, to her memory, and it is called, "The Feng Yü T'ing" (風雨亭) or, The Wind and Rain Pavilion, with evident reference to the words written by her at the trial. This delectable spot is being constantly visited by large numbers who hold her memory as fragrant and imperishable.

Thus ends the outline of the life of a woman, great in soul and purpose, determined in efforts for the amelioration of those held in bondage, beautiful in face as in character, affectionate to all and particularly to the young, hating only the oppressors of her people.

She had been tested by events which showed the inner worth of her mind, the edge of her temper, and the fibre of her soul. She had indomitable courage, that inborn ability to look facts in the face, a power of resistance priceless as it was rare in those days, and an enduring stiffness before the might of opposing forces, backed by an invulnerable faith in the rectitude of her cause. Her *hopes* sometimes seemed to be trodden under the feet of the enemy, but her *fears* were always trampled beneath her own feet.

This woman achieved greatness, but the story is dwarfed in the telling. Her life was too short to accomplish all she planned, or to find full utterance, and we have only the stammerings, or the remnants, of all she meant to do on behalf of the land she loved and served so well, but she achieved abiding greatness, none the less. And her alluring memory should stir up hearts, in these days of dissensions and factions, to a fixed purpose, and, with inflexible energy, to move towards the goal of an emancipated China, knit together with bands of steel for the sole enlightenment and progress of the whole nation, instead of being merged in the desire for personal aggrandisement and honour.

So long as China produces women of this brave, unselfish, and self-sacrificing type, she cannot fail to some day stand erect as a great nation of God's own appointment. Women despised and degraded for generations, have seen a great light, and to the fullness of that light they are marching ever forward. And, if a woman without knowledge of Christ—for there is no mention in the story of any contact with missions or

missionaries or even Christian truth—was able to do so valiantly and nobly, what may we not expect when the life has been transfigured by the Christ contact, and made glorious by the grace of Him who was ever tender and responsive to the call and need of woman?

Chinese Preachers and Chinese Illustrations

J. VALE

ONE of the most hopeful and encouraging features of the recent growth and development in the Chinese Church is the appearance of a new type of preacher and teacher.

The first preachers, as a rule, were not men of much imagination, but the illustrations they used were largely of a foreign origin. Illustrations of a purely native character were rare and often not to the point. Now, however, new and sometimes startling illustrations are drawn from all departments of the social, religious, or political life of the Chinese. Those from history and the Chinese script are very common and in many cases striking.

The following was used by a Honan pastor on a recent visit to Shanghai. The illustration was a simple Chinese character, the word for "prisoner," or "a man enclosed in four walls"—this character representing "four walls" or an "enclosure" with the character for "man" inside (see the accompanying cut).

The "popular" idea of the origin of this character is given as follows: In the very



early days in Chinese history, before the dawn of prison and prisoners on a large scale, it



seems to have been the custom to take the culprit outside the village or hamlet and "put him in pound," as stray animals were, not many years ago, in some parts of England. The "pound," however, had no walls but consisted only of four lines drawn on the ground, making a square of so many feet or yards. The culprit was put within this enclosure and not allowed to go and come as he thought fit. In fact, he was in prison.

The preacher in using this illustration first explained how man was in prison through sin, and just like the prisoner, within the four walls of his prison, was unable to free himself. This, however, was the great message of the Gospel—the preaching of “liberty to the captives.” He then went on to say that God, in His love for the sinner, came in the person of Christ and removed the “*top*” bar of the sinner’s prison and thus opened up a new way to intercourse with God. The sinner could “look up”—the top bar of his intercourse with God being removed. (On the speaker’s blackboard the character now appeared as in “point 1” of the cut.)

But this was not enough. If the sinner wished to have intercourse with God, his sin must be put away; and this was the work Christ came to do. “God was in Christ reconciling the world to Himself.” Christ through His death for sin removed the “*right hand*” bar of the sinner’s prison and thus purchased the liberty of the prisoner who now, by faith in Christ, might walk out of his prison as the “front” door was now open. (The character now became like “point 2.”) But this, said the preacher, is not enough. The sinner may *know* the love of God; he may *believe* in Christ as his Savior—his liberator—but he must have the help and sympathy of the Holy Ghost, and this he gets by the Holy Ghost removing the “*left hand*” bar of his prison! (The character now stands as “point 3.”) The sinner is reconciled to God through Christ. He has the Holy Spirit as his helper and guide to a new life, but he must be restored to fellowship and good standing with his fellow-men, and this is done by the church of Christ receiving the sinner into church fellowship, and thus removing the “*bottom*” bar of the prison. Thus the sinner is free to go where he will and there is no trace left of his past prison experience. (The character now appears as “point 4”—“man free.”)—*China’s Millions*.

Obituaries

Rev. A. L. Greig, London Mission, Shanghai

ALBERT Lister Greig was born in Glasgow on December 14th, 1867, and passed into the presence of the King at Shanghai on January 30th, 1918. He was educated in Glasgow and, for a time, at Edinburgh University. During these years he was closely connected with the work of the Y. M. C. A. and had strong leanings for the foreign field of service. After about a year's service as private secretary to Lord Breadalbane he joined the ranks of the National Bible Society of Scotland, and came to China in 1894. He travelled extensively, both in North and West China, preaching and selling books, and he went even unto the borders of Tibet on his errands of service for the Master. In 1897 he was transferred to Hankow, but, in the following year he joined the London Missionary Society, and his ardent soul found great joy in pioneering in Hunan. In 1901 he married Miss Wylie, of the London Mission, and it proved to be one of the most ideal unions of kindred spirits which added greatly to the influences of work in Hunan. In 1912 the London Missionary Society retired from the province and handed over its property, besides the churches, to others who have developed and consolidated it to a marked degree. Mr. and Mrs. Greig took a furlough the same year in Australia and, for six months, he took special courses in training for accountancy work as it had been hinted that his services along this line would be required at no distant date in China. In the spring of 1914 he returned to China, and in 1915 succeeded the late Mr. H. B. Stewart as the China Treasurer of the London Mission in Shanghai. In this position he revealed a great capacity for sane and safe methods of financial order and method, and the Mission owes him a debt which cannot be fully estimated to-day on this score. "The Associated Mission Treasurers" in Shanghai was a favorite scheme of his, and to its consummation he contributed largely, being recognized by his colleagues as a man of rare gifts and constructive ability.

A man of determined will and consecrated soul, he never allowed the details of dry finance to dwarf his interest in spiritual things, and his labours as Superintendent of the

Union Church Sunday School had won for him the warm affection and undying gratitude of all teachers and taught. Never was there a brother more willing to serve others with unassuming and abandoned devotion. He will be mourned by a host who knew and loved him well, and his memory will be a legacy and an inspiration for the years that remain.

He leaves a widow and one daughter. The latter was on the eve of returning to China and had, in fact, already started, when the sad news of her father's death reached her. And now the circle of the home can never be complete on earth.

SEER.

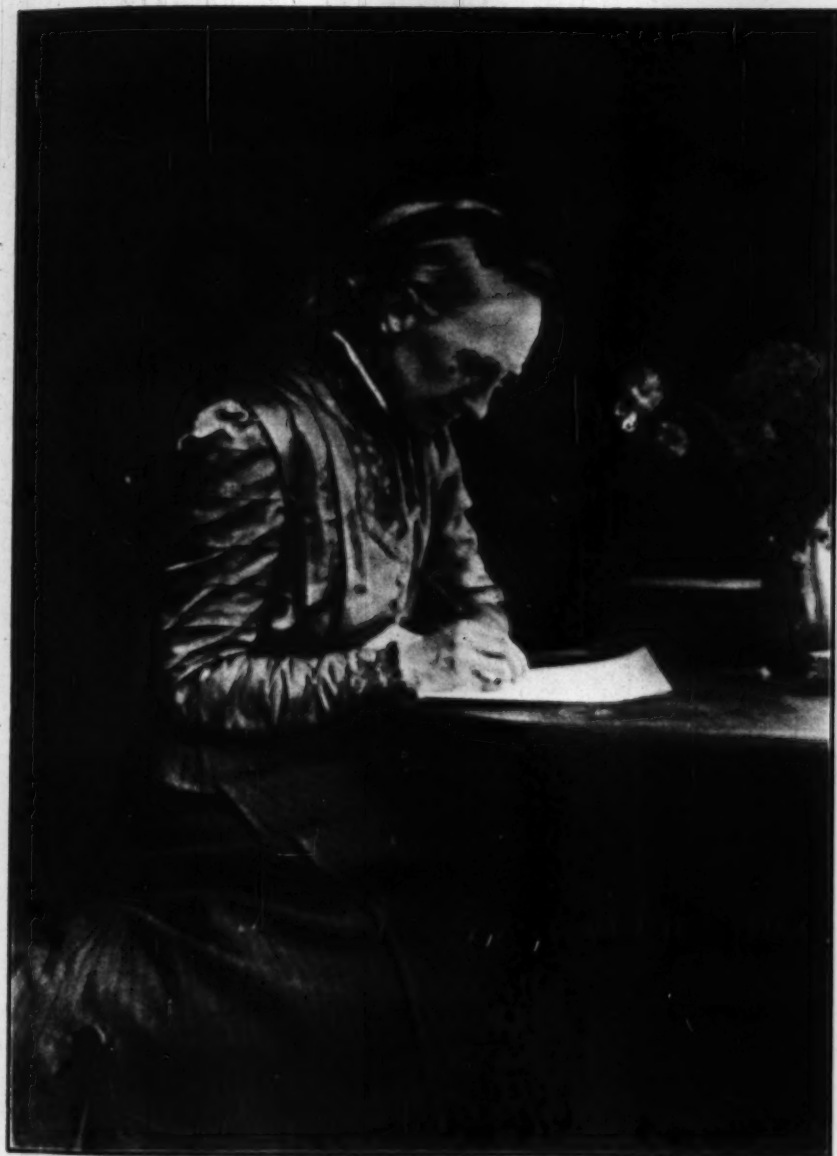
Mary Jane Davidson

On January 8th, 1918, one of our best-beloved missionaries in West China, Mrs. R. J. Davidson, of the Friends' Foreign Mission Association, was called to higher service.

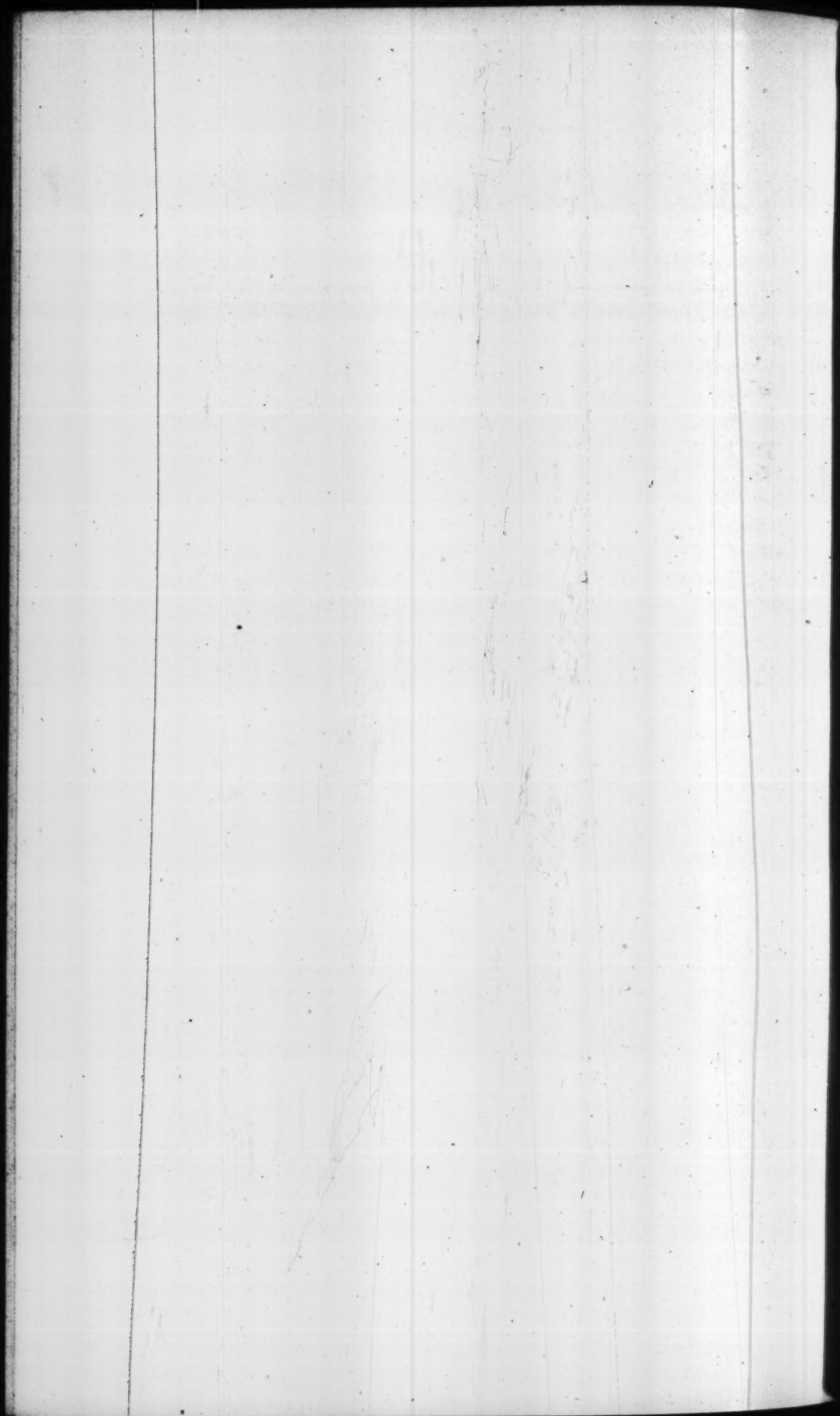
Born in London in 1847, Mrs. Davidson had completed her full three score years and ten, and more than fifty of them had been spent in whole-hearted devotion to her fellows. Her family on both sides were members of the Society of Friends for several generations. Her mother had the freedom of the City of London. She received training in the Friends' School at Croydon, Surrey, which she attended until she was fourteen. Before her mother's death she was already devoting a considerable amount of time to Home Mission work in London. Her varied experiences in this work meant much to her preparation for the work of a pioneer missionary, which was to be hers. In 1886 Miss Catlin married Mr. R. J. Davidson, and in the same year they sailed for China.

Mr. and Mrs. Davidson's first two years in China were spent, for the most part, in Hanchung, Shansi. They spent fifteen years in Chungking, removing in 1904 to Chengtu. During these years, three well-earned furloughs gave Mrs. Davidson the needed change and renewal. In England she was always a most acceptable public speaker, with charm and magnetism in all she said.

In several of the forward movements of her day in West China Mrs. Davidson had a considerable share, for she was ever the friend of union in mission work. As the first editor of the *West China Missionary News*, she worked hard to put that magazine on its feet.



THE LATE MRS. R. J. DAVIDSON.



One important piece of Mrs. Davidson's mission work was in connection with the Chengtu Union Normal School for Young Women, as Secretary of the Committee of Management. This school, as it exists to-day, is largely the result of her efforts and prayers.

In the matter of religious belief Mrs. Davidson had a singularly open mind. To her the great lesson of life was tolerance. She lived her own faith with the utmost enthusiasm, but ever welcomed and respected the opinions of others. She was a *practical mystic*,—combining vision of the ideal with painstaking method in the event and duty of the day.

Mrs. Davidson, though she wrote but little for publication, had the pen of a ready writer. She had a very large correspondence. Her letters, written in her own clear hand, were highly personal, spontaneous, and sincere. Books were to Mrs. Davidson a never-failing source of pleasure and she kept on the higher levels of literature in her reading.

Mrs. Davidson's place among us cannot be filled. Few women of her time have been so widely loved. She stood for those qualities of mind and heart in which we must all believe if we are to do anything worth while in this world.

H. MAY CARSCALLEN.

Our Book Table

A list of the books in English reviewed in the CHINESE RECORDER is sent in advance to the Mission Book Company and to Messrs. Edward Evans & Sons, and it is understood that the books reviewed can be purchased at or through these Bookrooms.

THE CHRIST WE FORGET. *A Life of Our Lord for men of to-day. In clear type; the printed matter—not the page—3 1/2 ins. X 5 1/8; 310 pages. Fleming H. Revell Company. \$1.50 net.*

Here is a book for H. G. Wells to read and in it find the God he's looking for; and for G. K. Chesterton, who has come out one stage from the desert to Rome, and waits but one more—from Rome to Christianity. Surely here and there a "hyper" critic will read it and make a bonfire of his published assertions and guesses. Would that every one of the 618 mission stations in China might get a copy and, gathering the group, read it together—slowly and by the lips of their best reader—then read it once or twice more, individually, alone, with prayer.

Dr. J. Wilbur Chapman says: "I wish I could tell you how much I appreciate the book, 'The Christ We Forget.' I consider it one of the greatest books I have ever read. It is certainly timely and its influence, I am sure, will be very great."

About the author, Philip Whitwell Wilson, the publishers tell us that he is a famous English journalist, now in his forty-

second year. It is as Parliamentary Correspondent of the *London Daily News* that Mr. Wilson has done his best work, and justly won his spurs. His father was a Justice of the Peace, his mother the daughter of Jonathan Bagster, the famous Bible publisher.

In his introduction he says: "Before the war, it seemed almost unnecessary to find time for the Bible. Many of us were making money, others were busily earning it. Our children were getting on nicely at school. Certainly there were grave evils, like drink, and bitter social inequalities, and rancorous political quarrels, and reckless extravagances, which gave us uneasy twinges of conscience. But we drifted in tens, hundreds and thousands from public worship. We ceased to pray. We quietly laid aside the Bible.

"Then—suddenly—we were brought face to face with facts which we had forgotten. One of those facts was Death—another was Pain—another was Hatred—another was National Duty—another was Suspense. We learnt that life is not a game, but a grim heroic combat between good and evil.

"For this crisis, we found that we were unprepared. Men and women fled for refuge, in some cases, to spiritualism, crystal gazing, and fortune-telling. Pleasure and romance played their part as comforters. Lives that had been frivolous were consecrated to war work. And there was the growing splendour of national unity and personal sacrifice. Hopes of a better dawn have encouraged us. We are sure that Faith will return.

"Yes—but Faith in what? Faith in whom? In our hearts we know that we want something far deeper than treaties and some one far stronger than sovereigns and statesmen. We need a revival—a new birth of life—a resurrection."

And the introduction goes on for two pages more, every line of which one wishes to quote—but you would do well to buy the book and read it, and many of us missionaries must wrestle with it for ourselves.

Of course, we shall not all agree with it all; it would hardly be worth reading if we did. But the missionary who could rise from the perusal of this book unstirred—unblessed—might almost better drop mission work and take up some other of the many occupations that are beckoning all around.

JAMES WALTER LOWRIE.

無神派談道錄文選 A DIALOGUE ON CHRISTIANITY WITH ATHEISTS. \$.02 each copy. \$1.80 per 100 copies.

政客談道錄文選 A DIALOGUE ON CHRISTIANITY WITH OFFICIALS. \$.02 each copy. \$1.40 per 100 copies.

儒家談道錄文選 A DIALOGUE ON CHRISTIANITY WITH CONFUCIAN SCHOLARS. \$.02 each copy. \$1.50 per 100 copies.

軍人談道錄官話 A DIALOGUE ON CHRISTIANITY WITH MILITARY MEN, (in Mandarin). \$.02 each. \$1.70 per 100 copies.

商人談道錄官話 A DIALOGUE ON CHRISTIANITY WITH BUSINESS MEN, (in Mandarin). \$.02 each. \$1.50 per 100 copies.

Postage extra in each case.

These tracts have been prepared by Prof. Tong Tsing En of the Baptist College and Theological Seminary, Shanghai, and several assistants. They are of small size, just the best size for

their purpose, containing 8 to 19 pages. The character of the contents may be shown by taking the first on the list as an example: the arguments for Theism from history, from man's nature, from the natural world, from cause and effect, and from evolution. Following these sections are arguments for the Divinity of Christ based on His character and on the Church as an institution. The practical character of the last one may be seen in the following contents: "Missionaries Religious Teachers, not Political or Business Agents—Christian Principles Essential to Successful Business—Christian Principles Essential to National as well as Individual Progress—Proper Way to Get Money and to Spend It—Sabbath Observance in Relation to Business." Under the second heading, the Christian principles insisted on are honesty, kindness, and knowledge that will free from superstition and enable a man to fill his place in society.

The style is a good Wen-li except in the last two which are in Mandarin. The style and contents will adapt them to use among those who are not yet Christians or even inquirers. They are interesting, and because of that and their convenient size they are sure to be read by those into whose hands they come.

The Church is now so well supplied with so many good tracts that the great need is not so much production as distribution. We should aim at a nation-wide distribution, till every man who can read will be induced to read some such tract as these.

J. J. B.

DR. ISABEL MITCHELL OF MANCHURIA. *Edited by Rev. F. W. S. O'NEILL, M.A. Being largely composed of her letters, with an introductory appreciation and a few of her writings in prose and poetry. Published by James Clarke & Co., 13 Fleet Street, London, E. C. Price 2/6 nett or Mex. \$1.20.*

This book, which has just been published, reveals a very engaging personality. Manchuria has been in many respects a hard field. Conditions are rougher than in many parts of China. Railways and other amenities of Western civilization are few, and such as there are have only come in recent years. Wars, famine, plague, and devastating floods have followed one another with bewildering frequency; brigandage is nearly always rife. Still the other side of the picture is a bright one—a sturdy, independent, open-minded people, who have not been unwilling to listen to, and embrace, the "Western Gospel," some of whom, both men and women, would stand out in any land as striking examples of the ennobling power of Christianity.

Here in this book we are introduced to one of the pioneers who cheerfully faced those hardships and had a vision of what should be. As a daughter of the manse she early felt the impelling power of high thinking and devotion to the needs of others. Physically never robust, the strong spirit in her seemed to charm the body to obey its behests. She was a hard worker, with something of a genius for organization, yet she was frolicsome, gay, romantic, delighting in nature and all beautiful things. No saint on a pillar was this, but humble, even to diffidence, and carrying with her in all she did a sprightliness and grace which it was hard to define.

She adopted the medical line, not because she had a preference for it—her tastes lay in the direction of literature,—but because she thought that as a medical missionary she would best obey the divine call.

And then, after eleven years in Manchuria, when the hospital was fully established, when her strong affection had drawn to her a band of loyal Chinese helpers, when her Sunday kindergarten had been so perfected that there was no hitch even if she were absent—suddenly she died of diphtheria in Fakumen in March, 1917.

A lover of Jesus brought a box of ointment very precious and poured it on Him, *and the house was filled with the odour of the ointment.*

A. R. C.

THE RELIGIONS OF THE WORLD. By GEO. A. BARTON. University of Chicago Press. G. \$1.50 net.

This volume has been written as a text-book in comparative religion for college students. It appears to be well adapted to that purpose, and would be suitable for advanced students in mission colleges. In addition to about 300 pages dealing with sixteen phases of the development of religions, it ends with a study of Christianity. Each chapter closes with a list of references for supplementary reading. Appendix I contains a list of additional books for the use of the teacher, topics for further study, class-room discussions, or assigned papers. Appendix II suggests an outline of a book to be written by the student to insure as complete a reaction as possible to his study. The reader is led through fifteen chapters from the simple animistic types of religion to the supreme religion, Christianity. The author believes that in some form religion is present wherever men are found. Possibly not all students of religion would be ready to admit that "each god represented to his worshippers in shadow, however faint, some rudimentary conception of the All-Father," yet all must realize that religion, however crude, indicates an attempt to get into touch with some power or powers outside of the individual.

The attempt to summarize the main features of the leading religious systems of the world within about 300 pages is a difficult task. To readers acquainted with the different religions many questions unanswered in this volume will arise, as for instance, the treatment of the religions of China leaves one with a feeling that more credit might have been given to these religions. The book is, however, fair in its treatment, and while stating that Zoroaster, Gautama, Lao-tze, Confucius, Socrates, Plato, Mohammed, as well as Amos, Hosea, Isaiah, Jeremiah, have helped men to larger knowledge or larger experience of God, or both, yet shows clearly the superior fitness of Christianity to be a world religion because the ethical standards of Jesus, "combined with the Christian conception of God, afford the best basis for a universal brotherhood; and also because it was the aim of Jesus to make the whole world such a brotherhood—one family."

R.

"THE PSYCHOLOGY OF RELIGION." By Prof. GEORGE A. COE, *Union Theological Seminary, New York. University of Chicago Press. G. \$1.50 net.*

Anyone who will take the trouble to consult the Bibliography at the end of Professor Coe's volume will soon realize how large a place psychological investigation has come to occupy in the study of religion and what a "spate" of literature has poured forth on the subject, especially in America, since William James published his epoch-making book on "The Varieties of Religious Experience" (1902),—a volume that already may be said to rank as a classic. This marked swing of the intellectual pendulum has important consequences for Christian theology, especially in the sphere of apologetic. Flournoy says, "The conflict between Christianity and science, which started in the realm of cosmology, was then transferred to that of biology, and now finds itself occupied with the sphere of psychology."

When we turn to Professor Coe's book we find ourselves in the hands of one who is manifestly master of his subject. The volume is described as "primarily a handbook for beginners in the psychological study of religion," and in the dedication the author speaks of it as "a study of the human naturalness of religion." He writes, of course, as a psychologist, in the candid and fearless spirit of the scientific student. But he has, and unequivocally avows, that sympathy with religion, and especially Christianity, without which there can be no real understanding of those experiences which constitute the ultimate data of such a study. And since he is not primarily concerned with offering an apologetic of the Christian or any other religion, his vindication of the reality and objectivity of Christian experience is all the more convincing.

The field of enquiry covers nearly all the outstanding elements of religious experience and there are fresh and illuminating discussions of such topics as "Conversion," "Mysticism," and "Prayer." But by far the most interesting and fruitful line of discussion concerns what psychologists call the "functional," as distinct from the "structural," aspect of human experience, and is to be found in the author's penetrating and convincing proof of the inherent and ineradicable *social* quality in all individual consciousness. This last truth is specially brought out in the chapter on "Religion as social immediacy," but runs as a *motif* or leading idea through much of the book and may be said to constitute its most valuable contribution to the growing conception of the essential *corporateness* of life both human and divine.

The reader quickly realizes that "personality" is the dominant category of the author's general philosophy, as indeed it is the governing concept of all modern thought.

The reasoning throughout is close and clear, and the ordered division of the argument in each chapter is a great help. The writing is never merely discursive.

For "a handbook for beginners" it cannot be said to be an easy book to read, and for anyone plunging fresh into the study of psychology some of the phraseology will have a look of rather technical jargon. But any student who will "gird up the loins of his mind" and try to master its contents will win an ample reward.

R. K. E.

"THE NATURE OF PEACE." By THORSTEIN VEBLEN. *The Macmillan Company. Price G. \$2.00.*

A scientific inquiry into "What are the terms on which peace may hopefully be installed and maintained? and what, if anything, is there in the present situation that visibly makes for a realisation of these necessary terms within the calculable future?"

This is a book of 367 pages of close reasoning, and is a valuable contribution to the solid consideration of the subjects on which it treats. The book is not likely to appeal to the superficial reader, but it contains much that stimulates thought, and its analysis of conditions is very searching, and generally correct.

It is said that under present conditions, "the keeping of the peace comes at best under the precept 'speak softly, and carry a big stick,' but in practical fact, the 'big stick' is an obstacle to soft speech." Governments, however, have been slow to realize this last-named fact.

The chapter on "The Nature and Uses of Patriotism" contains some truths which will be unpopular, but which are nevertheless salutary to think over. Patriotism is defined as "a sense of partisan solidarity in respect of prestige." It is "a spirit of emulation" and is "of a contentious complexion." While the value of patriotism is fully recognised, the conclusion arrived at is that "the patriotic spirit of modern peoples is the abiding source of contention among nations."

Some references to China are particularly apt, in view of the present chaotic conditions. It is said that "The Chinese people at large have little, if any, effectual sense of nationality; their patriotism appears to be nearly a negligible quantity." This, while regarded as a weakness, is also considered as a possible explanation of the continuance of the people, in that they have learned the submission which ultimately outlives alien ambitions.

Most people will probably agree with the statement that "patriotism of that bellicose sort that seeks satisfaction in inflicting damage and discomfort on the people of other nations, is not of the essence of human life."

The book contains a strong argument for the elimination of Imperialism, which is declared to be a very serious menace to the world's peace. While cautiously avoiding indiscriminate blame of the peoples of Germany and Japan, it is shown that their Imperial establishments, with all that they represent, must be set aside before real peace can come. "What makes the German Imperial establishment redoubtable, beyond comparison, is the very grave combination of circumstances whereby the German people have acquired the use of the modern industrial arts in their highest state of efficiency, at the same time that they have retained unabated the fanatical loyalty of feudal barbarism. So long as this conjunction of forces holds, there is no outlook for peace except on the elimination of Germany as a power capable of disturbing the peace."

Another requirement of the maintenance of peace among nations, is the "neutralisation of all those human relations out of which international grievances are wont to arise." "The neutralisation of trade is the beginning of wisdom as touches the perpetuation of peace."

There is a wholesome word of warning about the talked-of commercial boycott after the war, in the following paragraph:—

"Considered as a penalty to be imposed on the erring nations who have set this warlike adventure afoot, it should be sufficiently plain that such a measure as a trade boycott could not touch the chief offenders. It would rather play into the hands of the militarist interests by keeping alive the spirit of national jealousy and international hatred, out of which wars arise and without which warlike enterprise might hopefully be expected to disappear out of the scheme of human intercourse."

The book contains much more than can be touched upon in this brief review; those who have the opportunity of seeing it will find in it plenty of food for careful thought.

I. M.

WITH OUR SOLDIERS IN FRANCE. By SHERWOOD EDDY. New York, Association Press. Price, G. \$1.00.

This book grips you. Vivid and vital, full of fire and force, it gives the impressions of a ripe and ardent worker who had unique opportunities for gathering information and forming opinions. With Dr. Eddy we share experiences "at the front," getting into close touch with General Pershing's troops, and learning something of the strenuousness of the necessary preparatory training "somewhere in France." We also gain a sympathetic knowledge of the varied yet united elements that make up the British army.

The high moral aims being fought for, the nature of the perils, and the quality of the sacrifice quicken the conscience, evoke sympathy, and suggest a new test and standard of values. The moral perils to which the men are exposed are not forgotten, and Chapter VI, "The camp of the prodigals," is sad but necessary reading. The recital of service and sacrifice, and the evidences of courage, brotherliness, generosity, honesty, and cheerfulness come as a welcome offset.

All Christian workers will find the volume full of food for thought and suggestions for more earnest, united effort; but the chapter on "Religion at the front" is of special value. Obviously there is no ground for self-complacency on the part of any branch of the Church, "and no part of it which deserves sweeping condemnation from the rest," but the fact that less than twenty per cent or one-fifth of the men are vitally related to any of the Christian communities will appeal to the conscience and sink into the heart of the reader. There is a call to a bigger and more vital religion that rises above the divisions of the Church and that will show a living acquaintance with the real facts of life. Such institutions as the Y. M. C. A. and the Y. W. C. A. have practically saved the day for the Church so far as the social and religious problems under discussion are involved. For the insight given to the work of these organizations the book alone is worthy of perusal.

The foreword explains the necessarily fragmentary nature of the sketches and the evidence of hasty compilation. In event of fresh editions being called for, however, we would advise the use of a larger historical background. The facts given by Dr. Eddy

are colossal and heart-rending, and the comparisons are impressive and significant, but we recommend a wider comparison. Set the accumulated horrors and losses—terrible and stupefying as they already are—against the appalling death roll and ruthless devastation caused by Goths, Huns, Vandals, and Moslems, in earlier stages of the world's history. In spite of the darkness of the present and the crushing nature of the materialism and selfishness on both sides of the conflict, there are elements of hope in the record of service and sacrifice before us, and while there are reactions to the influence of the war which indicate hardening and besmirching, and ruin of the worst type, there are reactions of redemption and consecration which indicate that there is new hope of a new manhood for body, soul, and spirit, promise of a new heaven and a new earth, all because Christianity is a growingly potent force in the world.

G. M.

BRIEF MENTION.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION, for 1916. Published in 1917. A book of over 600 pages, with many reports on special lines of research. A useful book for a school library. It contains reproductions of many excellent photographs.

LOVE IN ACTION. Annual Report, 1917, of the Hangchow Hospital and Medical Training College. A well gotten up and interesting report, dealing with new phases of medical work. A good thing to send home as material for foreign missionary addresses.

REPORT OF THE 24TH CONFERENCE OF FOREIGN MISSION BOARDS IN THE UNITED STATES AND CANADA. Single copies, G. \$0.30 postpaid. As usual this Report is full of suggestive material, from which it is impossible to select fairly for treatment in a brief review. Every missionary ought to have a copy and read it carefully. It is to a certain extent a summarizing of expert foreign mission opinion at the Home Base.

DIRECTORY AND STATISTICS OF MISSIONARY SOCIETIES IN CANADA AND THE UNITED STATES. Published in 1917, by the Foreign Missions Conference of North America. It contains the names of Boards and Societies in Canada and the United States, together with a statement of their incomes for foreign mission work, and foreign and native staff. A very useful book of reference.

WHO'S WHO OF THE CHINESE IN NEW YORK. By WARNER M. VAN NORDEN. 1918. Price, G. \$0.50. A short biographical directory of prominent Chinese in New York. It contains many excellent pictures taken by the author while in China. It deals with some few phases of Chinese life, and incidentally touches upon the movement to invite expert Chinese farmers to the United States to teach the farmers there how to raise three or four times as many bushels of grain to the acre as they are now raising. At present Chinese in the United States operate some 760 farms that include 5,241 acres, and they are ahead of both American and British farmers in the amount of wheat raised to the acre.

Correspondence

TEACHING THE BIBLE TO CHINESE ADOLESCENTS.

To the Editor of

The Chinese Recorder.

DEAR SIR: I was very much interested in the findings of the conference on Teaching the Bible to Adolescents, reported in the January number of the CHINESE RECORDER, especially the first "That it is desirable that a systematic and co-operative study of the Chinese adolescent boy and girl should be made."

May I call the attention of your readers to the fact that a questionnaire for such a survey has been prepared, an account of which will appear in the *West China Missionary News* (April number) and probably in the *Educational Review* of the same date. The questionnaire can be obtained from the West China Religious Tract Society, Chungking.

The answers to the questions will be scientifically classified, and it is hoped the results will give us a basis on which to found some reliable theory or theories which will help us in the presentation of the Bible to young people.

I enclose a copy of the questionnaire in Chinese.

I am,

Yours faithfully,

E. W. SAWDON.

THE SUNDAY QUESTION.

To the Editor of

The Chinese Recorder.

DEAR SIR: I feel sure I am only one of a great number of

readers who regret the two articles by members of my own communion which have recently been offered in your pages as a contribution towards the solution of the Sunday question.

It is remarkable that the school in the Anglican Church who seem anxious to saddle the Jewish hierarchy, at least as to its vesture, upon us again, are often those to whom this modernisation of the Lord's Day seems fitting. Am I wrong in thinking it is because they fail to grasp the meaning of the Master's words "I came not to destroy but to fulfill"?

If so, this explains their attitude on more than one question.

An experience of thirty years in China has convinced me that the standard of Lord's Day observance is generally a firmly accurate gauge as to the spirituality of a congregation. Apart from everything else the entire consecration of the Lord's Day to His service is in China a far greater mark of devotion than in a so-called Christian land. Any evangelical English Christian who has spent a Sunday in an American city, for instance Seattle, must thank God that in England, so far, the same decadence has not been reached.

Does the tone in America on the subject affect American churchmanship?

What we need in every land is a revival in the church of the soul of much decried puritanism, though it is not necessary to retain the somewhat sour sabbatarianism it sometimes was connected with.

I turned from Mr. Mosher's article to read far wiser counsels

in a recent utterance of that grand old man of Anglicanism, in whom all evangelicals of whatever church claim a share—Dr. Handley Moule, Bishop of Durham. He bids the supporters of the Lord's Day Observance Society not lose heart, a strong tradition of reverence lives still (he claims) in the common English heart and is open to appeals, and such appeals will always be more effectual "if we observers of the Lord's Day see

to it that our own observance is always more earnest, more watchful, in a good sense more strict, and more filled also with the spirit of love and service."

Let us missionaries see to it that in this matter we cause not our Chinese brother to offend.

Yours faithfully,

HUGH STOWELL PHILLIPS.

Kienning, Fukien.

March 22nd, 1918.

Missionary News

General

INDUSTRIAL SCHOOLS.

One of our correspondents calls attention to the need for industrial schools in China. While the ordinary Middle School curricula bears somewhat on the problems of the shop, the farm, etc., yet there is too little knowledge amongst all missionaries of the real industrial problems. The solution of the problem will be in securing special men to handle it. What is needed is consecrated Christian men who have had considerable experience in both industrial and scholastic work. Our correspondent would like to see a movement started to establish about six good, strong industrial schools in China, having these schools in their real environments, that is, on large farms, with shops and school buildings, the whole forming complete communities in themselves, after the fashion of Hampton, Hermon, etc.

EVANGELISTIC PROBLEMS IN SZECHWAN.

One of the problems of our evangelistic work here in Szechwan is that of getting the lay members to take their full share of the responsibility for the work of the Church.

Another problem, and a related one, is that of self-support. Of course the Church in West China is not, generally speaking, more than a quarter of a century old, so has not such a membership, not such a trained membership, certainly, as the Church in north, central, or south China. Of late, our givings have shown quite an improvement. We have five teams (with the five Republican colours), and the membership is divided amongst them, and promise cards are issued to the constituency of each team, each individual member being canvassed.

Another related question is that of the salary of the Chinese

pastor. Our own Mission recently passed a resolution that "The Chinese pastor's salary be Sze. \$20.00 per month, of which \$2.00 at least must be raised from Chinese sources; and, further, that a 20% increase each year in Chinese contributions be aimed at beyond the \$2.00." Of course this is only a beginning, but I think it is in the right direction.

One other problem I should like to mention, and it is that of linking up the work of the various clubs or guilds with the churches. These guilds or clubs, of which there is quite a number in the province, are run along lines very similar to the Y. M. C. A. Many young men who will not go to church or near a Mission institution will attend such a club, where lectures on education, personal and municipal hygiene, benevolent and social activities, and religion are given; and where classes in the English Bible, and for the teaching of English and other subjects are held; funds are also raised to run dispensaries during the hot weather, and free night schools for apprentices are also held. Now, many of these young men are from good families, and some of the members are influential persons in the city. I myself believe that if one were to visit these members, several hundreds, in their homes from time to time much might be done by way of bringing them and their families under the more or less direct influence of the Gospel. These clubs are a comparatively new feature in this province. Perhaps some of the missionaries in central and south China would tell us whether, in their experience, such work is really worth while—best worth while; or

whether it pays better to keep to more direct evangelistic effort.

J. N. RAY.

HAINANESE COLLOQUIAL ALPHABET.

For two and a half years the Rev. A. E. Street has been working on the problem of enabling the masses in Hainan to write their thoughts in some simple and yet truly Chinese script. The result is a tentative edition of "The Hainanese Colloquial Alphabet." This has been a growth which was not sought but was forced into being. While working at this alphabet the foundations of a Hainanese Pitman phonography were built up and will be published later.

This Alphabet has arisen through the failure of the Romanized to touch the common people in Hainan and the impracticability of shorthand for general use. The preparation of this new Alphabet began with a study of the forms of the Japanese and the new Mandarin. The present tentative edition is the twenty-first attempt. The written forms are derived from the Chinese "Grass" characters. The system contains fifteen initials and forty-six finals—a total of 61 letters, in dictionary order. A book of over 1,900 sentences, each illustrating a word in the syllabary, has been prepared and may later be published as a first reader. The author considers that in eight lessons these 61 letters can be mastered by any ordinary person. He will be glad to send a copy of his booklet to anyone desiring it, and may be addressed, Rev. A. E. Street, Hoibow, Island of Hainan, China.

A CAMPAIGN AGAINST ILLITERACY.

The scheme is as follows: To secure that by the end of the year every church-member and regular hearer in the Amoy district, unless there are very special circumstances, shall be able to read the Vernacular Bible. A sense of the urgency of the situation in view of the need for extensive evangelistic work led to the framing of certain proposals, which were laid before the Synod of the Amoy Presbyterian Churches last December, and unanimously carried.

A Central Committee of the Synod has general oversight of the campaign, and in each of the three Presbyteries subsidiary committees have been appointed to study conditions and push the scheme locally. Questionnaires are to be sent out at intervals, thus enabling the Central Committee to keep itself informed of the progress of the campaign, and as to where the weak spots are to be found; and every effort will be made to secure that the campaign is as wide-reaching and thorough as possible.

The scheme owes its inception to a conviction which the writer at least holds, that in the immediate future any really significant advance in evangelistic work will be conditioned by and in proportion to the supply of lay help available. Existing stations are often a problem as to how they are to be manned, and the opening of new preaching places without such a reserve of lay help to draw upon is practically out of the question. But in country districts, especially where opportunities for getting an education have been few, ability to read the Bible

would appear to be the first and obvious postulate if such help is to be forthcoming. Unfortunately one not seldom meets cases of men who are undoubtedly true Christians and who have a fair knowledge of the contents of the Scriptures, but who cannot read the Bible and who are not alive to the necessity of being able to do so if they are to make progress in the Christian life and be of use to God and their fellows.

In several cases advantage was taken of the New Year holidays to open special schools, in church or school premises, meeting for ten days or thereabouts exclusively to learn to read the Romanized. We have in this—the Amoy-speaking district—a simple but very effective system of Romanized. Although there are varieties even of this dialect we in general accept what is spoken customarily in Amoy as the standard and it is quite intelligible to all. In two cases considerable numbers attended these schools, those who wished having accommodation provided for them on the spot. Some reasonable progress was made, which only served to demonstrate the great facility and advantage of a Romanized script in the solving of our problems. Pressure is being brought to bear so that in every church before or after service on the Sunday a class shall be formed to teach members and others. A special Primer and teaching method have been prepared, and large wall sheets for the purpose of class-teaching are in the printers' hands. Experience proves that close application by a fairly intelligent person of the farmer or artisan class for five or six days is sufficient to enable him to begin to read (slowly of course

and hesitatingly) the Bible unaided. A good deal of practice is still necessary before accuracy and fluency are attained, but where it is possible thus to get a maximum of result in a minimum of time the problem is already well on the way to a solution.

R. A. ROGERS.

RED-LETTER DAYS IN SHANSI.

On February 16th some thirty C. I. M. missionaries met in the Shansi Bible Institute in conference with Mr. D. E. Hoste, Director of the Mission. There were present also a few friends detained in the North on anti-plague work.

Twenty-two years previous Mr. Hoste had left Hungtung, where for several years he had been co-worker with Pastor Hsi, so his visit was something of a return to a first love.

The chief theme of the conference was the seeming arrest of progress in Christian work; forty years of ploughing and sowing and yet decreasing harvests,—if annual records of baptisms give a true index. Decrease in number of pastors and a static condition of Christian liberality on the part of the Shansi Church were additional evidences of failure to grow. Before the eight days of the conference had passed there were indications of better days ahead. Four days were given up to helpful instruction from our Director and strenuous discussion of problems. Then came a joint Conference, with forty Chinese delegates in attendance. Only churches of over 200 members are now entitled to send more than one delegate.

All day Thursday and Friday the time was given up to discus-

sion; the missionaries had pastoral support and sustentation funds on their minds; the Chinese also had *something* on their minds, though the meetings at first seemed somewhat hazy. On Saturday, February 23rd, however, a breeze sprang up, and by night we were launching a scheme of "Special Evangelism." This came through the rousing speech of a young evangelist—one of the Bible Institute men. With much force and enthusiasm he pleaded that the Shansi Church must be a Missionary Church and that the time was ripe for a definite Forward Movement to be undertaken not by the foreigners alone, nor by existing evangelistic bands, nor by isolated individuals, but by every member of the Church (3,628, he said there were) giving an extra and "special" cash a day subscription to start a "special" movement, train "special" men and open "special" districts.

The clock had passed the last half-hour before midnight when the last "agreed-and-carried-unanimous" motion started the Committee with \$150 subscribed by delegates, on their new, unknown path, for carrying the Gospel to regions untouched. And everybody present felt that a new era had opened for Gospel work in this still benighted province.

THE CHRISTIAN PUBLISHERS' ASSOCIATION OF CHINA.

At the annual meeting, held in Shanghai on April 17th, the amended constitution of the Association was adopted. Five new members were admitted, making a total membership of seventeen, as follows:—

The Christian Literature Society.
 The Religious Tract Society of North and Central China.
 The West China Religious Tract Society.
 The Chinese Tract Society.
 The China Baptist Publication Society.
 The Association Press of China.
 The China Sunday School Union.
 The Presbyterian Mission Press.
 The Methodist Publishing House in China.
 The China Christian Educational Association.
 The China Medical Missionary Association.
 The Religious Tract Society of London.
 The Mission Book Company.
 Mr. Theodore Leslie.
 The South China Alliance Press.
 The Canadian Methodist Mission Press.
 South Fukien Religious Tract Society.

Dr. Darroch, as editor of *The China Bookman*, reported on the forward condition of the material for the first issue. Mr. Dovey, the business manager of *The Bookman*, reported that the shares offered to the Societies had been over-subscribed.

The missionary body will be interested in the work of the

sub-committee on distribution, who reported through the convener, Mr. Dovey, of investigations regarding the possibility of mutual arrangements between societies, of extensive correspondence with local bookstores, the relation of the Association to the Index of Chinese Christian Literature, a conference held with Chinese publishers, investigations as to the cost of distributing Christian literature, and other matters.

The following officers were elected:

Rev. W. Hopkyn Rees, D.D., President.
 J. Whitsed Dovey, Vice-President.
 Gilbert McIntosh, Hon. Secretary.
 Dr. John Darroch, Hon. Treasurer.

The Executive consists of these and the following:—

Mr. B. Y. Chow, Drs. Chen Wei Ping, Beebe, Gamewell, and Lacy, Mr. S. E. Henning, Rev. E. J. Tewksbury, Mr. Theodore Leslie, Rev. C. G. Sparham, Mr. A. Hudson Broomhall.

News Items

Conditions in Szechwan province are reported as very unsatisfactory. Respect for law and order seems to have about disappeared. A considerable number of foreigners have been held up for their watches and any money they might have.

Mr. and Mrs. Thos. Hindle, of Gashatay, Mongolia, have just returned from furlough. Their nearest post office is at Kalgan, 100 miles distant, hence mail is received about once a month. Their work on the Mongolian plains is supported by funds from private friends.

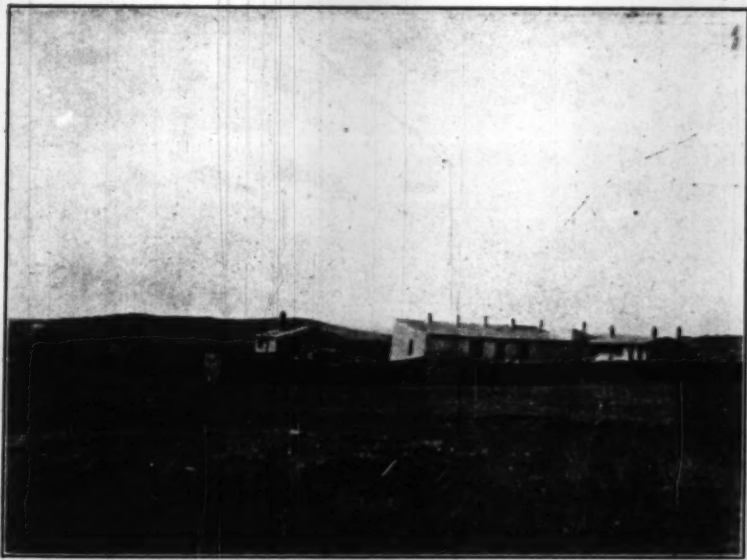
The Lo Ting Hospital, at Lo Ting, south China, was erected

by the native Christians, with money raised locally. A model residence for the physician was erected next to the hospital building. This is a mud-brick structure (costing less than \$600 Mex.) of seven rooms and one open-air room, and is intended to serve also as a model Chinese sanitary home.

Mr. Samuel Seng of Boone University Library, Wuchang, has completed a very useful "System of Classification for Chinese Libraries." It is based on the Dewey System. Mr. Seng is a graduate of the New York Library Association and so his system ought to be carefully



Mongol Temple and Young Lamas.



Mission Home at Gashatay, Mongolia, built by
T. Hindle and party.

"SCENES FROM MONGOLIA."



Mongol Village and Piles of "Argol" or Dried Dung,
the only Fuel in South Mongolia.



Group of Mongol Women in Native Dress.

"SCENES FROM MONGOLIA."

considered by all who are preparing to catalogue college libraries. It lays as much emphasis on Chinese literature and history as Dewey lays on American, thus making the classification of Chinese books very detailed.

In a recent brief statement from *The Chinese Christian Intelligencer* we learn that during the sixteen years of the magazine's existence the Chinese have, because of appeals published in its columns, sent in thousands of dollars for such worthy objects as the Bible Societies, Famine and Flood Relief, Red Cross Work, etc. \$1,300 was collected for Armenian relief alone. Many of these gifts came from Chinese of limited means. It is interesting to note that only one-sixth of the cost of publishing this magazine is paid by the missions.

The 1917 Report of the British & Foreign Bible Society states that some 8,600 portions and 350 Testaments were used at the embarkation depots of the coolie recruits for the labor corps; that 220 Bibles, 730 New Testaments, and 19,937 Gospels and other Books of Scripture were distributed to university students and various classes of scholars. The colportage sales for the year were 2,883,566 volumes, including 743 Bibles and 19,036 New Testaments. The total circulation of 3,031,044 volumes shows an increase of 714,466 over the circulation in 1916, and of 371,205 over the figures in 1914—the highest hitherto recorded in the history of the China agency.

From the *London & China Express* for February (1918) we learn that in Chekiang province in connection with the Church of England Mission there are

thirteen parishes some of which are entirely self-supporting, the rest working out their independence on diminishing grants from the Church Missionary Society. The outstanding fact of the year's work in North China was the launching of the China Mission with Chinese staff and Chinese money, at the ancient capital of Sienfu in distant Shensi. At Shanghai the Chinese are not only supporting the general mission work of the Church in Shensi but are contributing very well to the diocesan Board of Missions.

A special committee has been organized for the purpose of carrying on work amongst Moslems in China. The Chairman is the Rev. G. H. Bondfield, D.D., the Secretary, Rev. C. G. Ogilvie. This committee represents the beginning of a definite piece of work and is an attempt to draw closer together those who are interested in the Moslem problem in China. In connection with the work of this committee it is suggested that a certain day be set apart for Chinese churches as a day of special prayer for Moslems. The second Sunday in October has been suggested as a suitable day for this purpose. The committee is prepared to furnish material in connection therewith where such is needed.

The response to Dr. Eddy's appeal at the Canton Christian College was most encouraging. In all, over 250—some pledging themselves to begin the Christian life, others to more consecrated service therein—responded. This decision means a great deal to many of the students; not a few were threatened with disinheritance and other penalties and at least one had already been beaten for expressing his intention to

become a Christian. In spite, however, of opposition, eighty-eight boy students, five girl students, a Chinese teacher, twelve workmen and servants, in all 106 persons, decided to become Christians. These new and young Christians came from every department of the College. At present all students above the Freshman Year are now Christians, and only a very few in the Freshman Year are not.

In the April (1918) issue of *The Korea Mission Field*, Mr. Milton Jack gives some idea of "Mission Work among Chinese in Korea." This work was started in Seoul in the summer of 1912. There are two other centers in Korea where work for Chinese has since been organized—at Chemulpo and at Wonsan. Something like 40,000 Chinese emigrants pass through Wonsan every year. At present Mr. Dzoh from Shantung, a Presbyterian, is working at Seoul. The evangelist at Wonsan is Mr. Yu. At Chemulpo, Mr. Sin, a former member of Dr. Mateer's church, is the evangelist. This work has been carried on as union work by the Presbyterians and Methodists. Mrs. Deming is responsible for the general oversight of the work.

The Missionary Intelligencer for December, 1917, contains a short article by V. K. Wellington Koo, Minister of the Chinese Republic to the U. S. A., which is spoken of as a ringing tribute to foreign missions. Mr. Koo speaks with great appreciation of the work that religious teachers have done in the introduction of modern education and of the medical work started. He points out definitely the influence of the missionaries as a factor in

the social regeneration of China. He is dealing principally with the work of American Missions, and says in conclusion, "Nothing which individual Americans have done in China has more strongly impressed Chinese minds with the genuineness, the altruism of American friendship for China, than this spirit of service and sacrifice so beautifully demonstrated by American missionaries."

The Union Evangelistic Committee of Ningpo has planned and is putting into effect a system of follow-up work for the Chinese New Year's meetings. During the first week in March a number of laymen and evangelists and pastors from all the churches in the city met every afternoon for four days in a centrally located chapel for a brief time in prayer and conference; from there they dispersed to different parts of the city for preaching, going in groups of three or four and holding their meetings in the homes and shops and on the street corners. This part of the system is to be followed by distribution of literature during the latter part of the month to reinforce the preaching which was done the first part of the month.

What has apparently been disastrous to the evangelistic work of the province of Shansi during the last two or three months will in the end serve to give a great impetus to all missionary work there. The outbreak of the terrible pneumonic plague, interrupting the regular work in many mission stations, isolating many workers in the season of the year usually most favorable for evangelistic efforts, and overturning in some cases plans that had been maturing for months, would seem at first thought to have brought wide

disaster. But ultimately the experiences of these months will, it is hoped, react in a way most favorable to the propagation of Christianity. In many a town and village men hitherto out of all contact with Christianity have been given example of unselfish and heroic service for strangers and aliens, in some instances strangers whose instinctive attitude was that of hostility. This widespread demonstration of practical Christianity cannot be without result in preparing the soil of Shansi for future sowings and reapings.

The past year has been a remarkable one in respect to the income of the China Inland Mission, considering the prevailing conditions. The war, resulting in money stringency, increased taxation, and need of economy, has made it difficult for many persons to give as formerly. But, in spite of all

this, the general income has remained about normal, and with such special funds as have been received, it has actually exceeded that of any other year. It is very strange God's dealings with us in regard to money. At times when others are experiencing prosperity, we experience adversity; and at other times when they are experiencing adversity, we experience prosperity. We give God thanks for His watchful and generous care of us. And also, we would express thanks to all those who have stood and are standing so nobly by us in these difficult times. We were deeply touched recently by one donor saying to us: "Please pray for my business that it may more than ever prosper in order that I may not diminish my gifts to the Mission; and please ask, since others are having to give less, that I may be able to give more than ever."—*China's Millions.*

Personals

BIRTHS.

DECEMBER:

2nd, at Diongloh, to Dr. and Mrs. C. L. Gillette, A. B. C. F. M., a son (Charles Gordon).

28th, at Diongloh, to Rev. and Mrs. F. P. Beach, A. B. C. F. M., a daughter (Elizabeth Waterbury).

JANUARY:

2nd, at Chefoo, to Mr. and Mrs. W. C. Booth, A. P. M., a daughter.

5th, at Foochow, to Mr. and Mrs. H. B. Belcher, A. B. C. F. M., a daughter (Priscilla).

10th, at Hangchow, to Rev. and Mrs. F. D. Scott, A. P. M., a daughter.

16th, at Shanghai, to Rev. and Mrs. C. L. Storrs, A. B. C. F. M., a daughter (Margaret Shippen).

18th, at Yih sien, to Mr. and Mrs. W. E. Winter, A. P. M., a daughter.

19th, at Paotingfu, to Dr. and Mrs. J. H. Wylie, A. P. M., a daughter.

FEBRUARY:

5th, at Foochow, to Rev. and Mrs. S. H. Leger, A. B. C. F. M., a daughter (Margaret).

11th, at Tsinan, to Rev. and Mrs. W. W. Johnston, A. P. M., a son.

16th, at Chengtu, to R. Huntley and Kathleen Davidson, F. F. M. A., a daughter (Eileen Mary).

19th, at Sianfu, to Mr. and Mrs. H. Olson, C. I. M., a daughter (Astrid Helene).

MARCH:

2nd, at Tsingshih, to Rev. and Mrs. K. Saarihati, F. M. S., a son (Toiva).

14th, at Shaowu, to Rev. and Mrs. E. D. Kellogg, A. B. C. F. M., a daughter (Ruth Marvin).

16th, at Tsinan, to Rev. and Mrs. H. P. Lair, A. P. M., a son.

16th, at Tzechow, to Dr. and Mrs. Liljestrand, M. E. M., a son (Oscar Leonard).

18th, at Hankow, to Mr. and Mrs. E. L. Hall, Y. M. C. A., a son (John Anderson).

25th, at Kirin, to Rev. and Mrs. Jas. McCammon, I. P. M., a daughter (Doreen Elizabeth).

APRIL:

1st, at Changtefu, Ho., to Rev. and Mrs. J. D. McRae, C. P. M., a son.

6th, at Nanking, to Rev. and Mrs. Geo. U. Gammon, A. P. M., a son (Hugh John).

7th, at Changsha, to Mr. and Mrs. N. Kiaer, Y. M. C. A., a daughter (Ruth).

9th, at Yencheng, to Dr. and Mrs. J. W. Hewitt, A. P. M. (So.), a son (Horace George).

13th, at Nanchang, to Rev. and Mrs. E. L. Terman, M. E. M., a daughter (Miriam Ruth).

15th, at Nanchang, to Rev. and Mrs. F. R. Brown, M. E. M., a daughter (Hesta Ciella).

15th, at Pingtingchow, to Mr. and Mrs. R. T. W. Gornitzka, C. I. M., a daughter (Valborg Zille).

17th, at Shanghai, to Rev. and Mrs. M. H. Throop, A. C. M., a son.

MARRIAGES.

MARCH:

19th, at Penghsien, Sze., Raymond C. Ricker, to Miss E. Maude Sweetman, both C. M. M.

23rd, at Kweilhwating, Mr. K. H. Ekblad to Miss A. S. Erickson, both C. I. M.

APRIL:

4th, at Tsinanfu, Shantung, Rev. A. W. R. Norton, C. M. S., to Miss W. M. Fullerton, B. M. S., Tsingchowfu.

DEATH.

APRIL:

22nd, at Kinkiang, Rev. Jas. Jackson, D.D., A. C. M., from heart failure.

ARRIVALS.

MARCH:

23rd, from U. S. A., Mrs. Chace, Miss Cora Chace, P. N. (Nanking); Miss A. C. A. Kok, Pent. (Likiangfu, Yun.).

31st, from U. S. A., Mr. and Mrs. Thos. Hindle and daughter, Pent. ret. (Gashatay, Mongolia); Mrs. W. S. Sweet, A. B. F. M. S., ret.; Mr. and

Mrs. Jacobson, Grace Mission (Tangai, Che.).

APRIL:

13th, from U. S. A., Mrs. Thos. P. Carter, A. P. M., N. (Nanhschow).

20th, from Norway, Mr. Jon E. Narbuvoold, N. F. E. M.

22nd, from U. S. A., Mr. and Mrs. K. I. Timrud (Belaspur, India), Mr. W. W. Simpson, Misses Margaret and Louise Simpson, Mr. Wm. Simpson, Miss Etta Hinckley, all Pent. (Chen-chow, Ho.).

DEPARTURES.

MARCH:

30th, to U. S. A., Bishop W. F. Burt, D.D.; L.L.D., Rev. Paul Burt, M. E. F. B.; Miss Schaeffer, P. N. To Canada: Mrs. G. Napier Smith, C. E. C.; Mrs. J. Percy Smith and children, B. M. S.; Miss Dinwoodie, P. C. A.; Rev. and Mrs. Jas. O. Curnow, M. E. F. B.; Mr. and Mrs. E. Hunt, C. I. M. To France, Rev. J. Percy Smith, B. M. S.

APRIL:

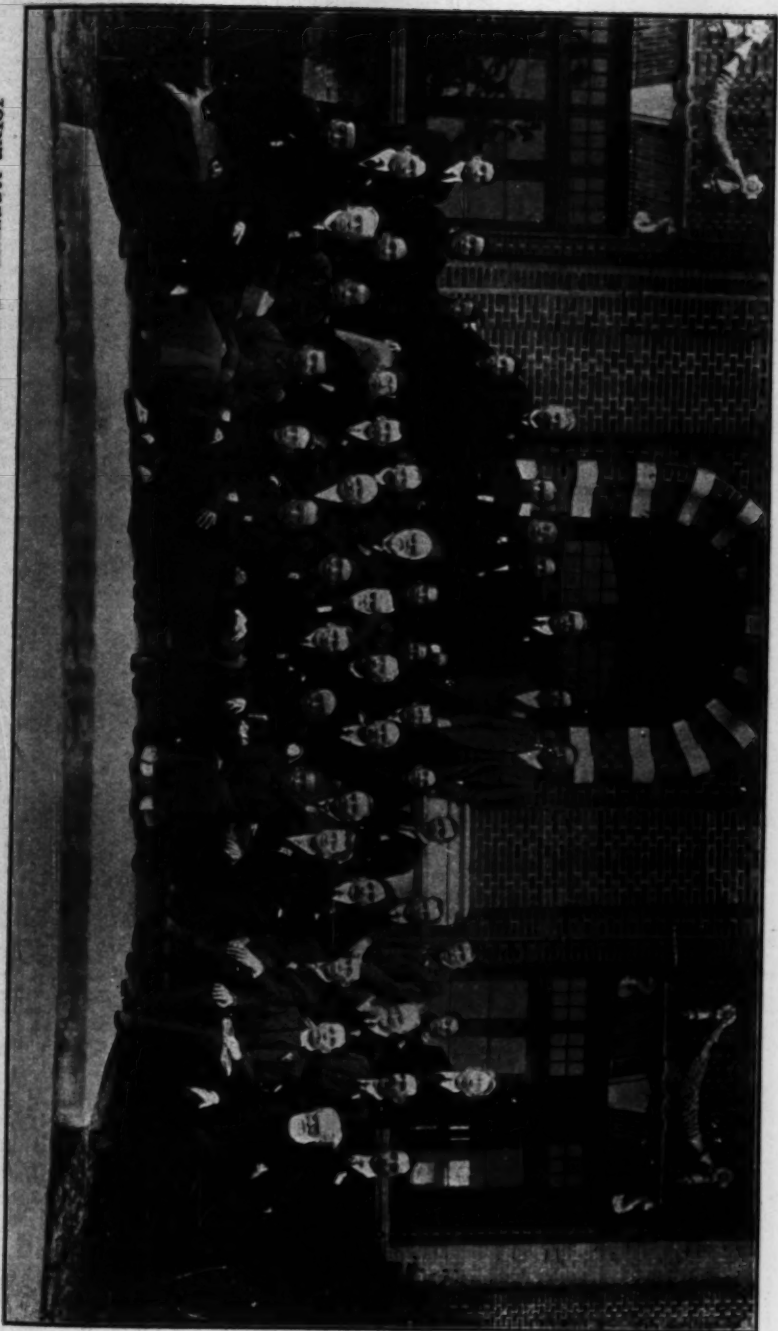
12th, to U. S. A., Rev. and Mrs. D. C. Graham and children, A. B. F. M. S.; Rev. and Mrs. H. M. Nesse and children, A. L. M.; Miss M. S. Jones, P. N.; Miss Elsie L. Knapp, M. E. F. B.

13th, to Canada, Dr. and Mrs. D. MacGillivray and daughter, P. C. C. and C. L. S.; Misses A. White and E. Dale, C. M. M. To U. S. A., Rev. and Mrs. J. F. Hendry, M. E. S.; Misses Elizabeth Goucher, Gertrude N. Oldroyd, Jennie V. Hughes, Martha C. W. Nicolaisen, M. E. F. B.; Rev. A. D. Eberhart and child, P. B. I. M.; Rev. and Mrs. W. C. Newton and children, S. B. C.; Rev. and Mrs. Benj. Surtees and child, M. C. C.; Miss C. K. Williams, P. S.; Mrs. N. Farmer, P. S.; Rev. H. B. Fairman, Pittsburgh Bible Inst.; Mrs. G. Dahlstein, Pent.; Miss Mary Knox Williams, P. S.; Mr. and Mrs. C. S. Settlemeyer and children, F. C. M. S.; Rev. L. S. Ruland, P. N.; Rev. G. R. Loehr, M. E. S. To France, Rev. G. Napier Smith, C. E. C.

14th, Rev. J. H. Blackstone and daughter, M. E. F. B.; Mrs. J. W. Wiltzie, Miss Mabel S. Jones, P. N.

30th, to U. S. A., Rev. and Mrs. J. Homer Bright and children, Miss Anna Hutchinson, Ch. of Br. Mission; Mrs. H. E. Hansen, Miss Maguire, Pent.





JOINT MEETING OF PRESBYTERIAN FEDERAL COUNCIL, A.B.C.F.M., AND L.M.S. CHURCH DELEGATES,
NANKING, APRIL 13TH-18TH, 1918.